

*Judah must into Captivitie.*

SIX SERMONS

ON IEREM. 7. 16.

LATELY PREACHED

in the Cathedrall Church of Christ

in CANTERBURY, and elsewhere,

by *Thomas Jackson* Doctor in Divinitie,

and one of the Prebends of the  
said Church.

1. COR. 10. 6.

*Tantum A nunc nihil habebimus, nisi in eo quod commendaveris quod, et  
deus agere intendimus.*

AUGUST.

*Ille est peccati iustissima, ut amittat unusquisque illud, quo bene uti voluit, cum  
sine ulla difficultate posset, si vellet; id est, ut qui sciens recta, non facit, amittat scire  
quid rectum sit; & qui rectum facere cum posset, voluit, amittat posse, cum velit.*

*Optimum, aliena frui insania.*



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in Pauls Church-yard. 1623.

judas into Corinth

# SIX SERMONS

On the ...

## LATELY PREACHED

in the Cathedral Church of ...

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and ...

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Printed by A. ...  
and ...

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## A GENERAL VIEW

of the principall Doctrines, raised, confirmed, illustrated, objections removed, questions answered, Vses made, with Application of all, to these times, for the benefit of Gods children.

**G**OD commonly giveth faire warning, before he bring any iudgement, specially on his Church and people.

Gods people, when they see evident tokens of his anger, and perceive some great iudgement comming, doe take it to heart, and, by all good meanes, labour to pacifie him.

Gods faithfull servants are very powerfull with God, and as his deare favourites, by their supplications and prayers, to prevent, and turne away iudgements and calamities, from themselves and Gods people.

Such may be the finnes of Gods deare Church and people in generall, and of his faithfull servants in particular, that he will bring some temporall iudgement upon them, and will not heare themselves, nor others for them, in this kinde.

1. Doct.

2. Doct.

3. Doct.

4. Doct.

1941-42



TO THE RIGHT  
WORSHIPFULL,  
AND MINE HONOURABLE

friend, *Sir Isaac SYDLER, Knight*  
*Baronet, Grace, Mercy, and*  
*Peace, be multiplied.*

**W**orthy Sir, I can truly say, my  
greatest, and (in effect) on-  
ly joy, in this world, is, ei-  
ther to be preaching, or pre-  
paring for it; fishing, or mending my  
net. That which to many is a great paine  
and wearisomnesse, is to me greatest plea-  
sure and content. I finde that saying of  
*Saint Augustine* most true; *Wherein a man de-*  
*lighteth there is no labour*; or, *that labour is so-*  
*ved*. It is a true saying, that *Printing* is  
a kinde of *Preaching*; and though not  
so plausible and effectuall to perswade;

A

(wanting

*"In eo quod ama-  
tur, non labora-  
tur; aut labor iste  
amatur. August.*

*\* Ambo verbum  
prædicant, hic quæ-  
dam scripto, ille ve-  
rò voce. Clem. Alex.  
Stromat. lib. 1.*

*Euangelio manu-  
et scriptum. Kel-  
bold. præfat. in li-  
bro de Rom. Eschyl. lib.  
1.*

## The Epistle Dedicatorie.

\* *Splet acceptior esse sermo vivus, quam scriptus. Bern.*

<sup>a</sup> 2 Pet. 1. 13.

<sup>b</sup> 2 Tim. 4. 2.

<sup>c</sup> *Esay. 40. 9.*

<sup>d</sup> *Matth. 3. 7, 8.  
Luke 13. 5.*

(wanting the habit and gesture of a living man, the life of Oratorie <sup>\*</sup>) yet is it both of larger extent, (seeing a man may preach to more with his penne, than he can with his tongue, and be further heard out of the Presse, than the Pulpit) the matter delivered more memorable, (affording greater leave to pause and consider) and also of longer continuance; for a dead man may live in his bookes, and by them preach to the living, though unborne, when he dieth. I would account it a double happinesse, if I could doe good both waies, and could truly say with that blessed and prime Apostle, *I thinke it meet, as long as I am in this Tabernacle, to stir you up: Moreover I will endeavour, that you may be able, after my decease, to have these things alwaies in remembrance* <sup>a</sup>. Oh, now is the time (if ever) for Ministers of the Gospell *instantly to preach the Word* <sup>b</sup>; and now (if ever) to presse the practise of repentance: *Gods judgements are abroad in the world* <sup>c</sup>, and can no other way be prevented <sup>d</sup>.

As

## The Epistle Dedicatorie.

As I am bound by mine office to preach the word, (*and Doe be to me if I doe it not* \*) so hath my loving master (whom I have now served, in foure full apprenticeships) well deserved, that I should faithfully lay out, and trade with such gifts, as he hath committed to my trust<sup>f</sup>; as may be for his greatest advantage<sup>g</sup>.

The desire of my soule, is (the evening of my life drawing on, *and the shadowes thereof stretching out* <sup>h</sup>) not only to be found well doing<sup>i</sup>; and to have my gray haire as a Crowne, being found in the way of Vertue<sup>k</sup>; but that I may bring forth more fruit in mine age<sup>l</sup>; and my last workes be more than the first<sup>m</sup>; that when I shall lay downe this earthly Tabernacle<sup>n</sup>, (whose Keepers begin to tremble<sup>o</sup>) and shall come to render an account of my Stewardship<sup>p</sup>, I may receive such commendation and reward, as he hath graciously promised<sup>q</sup>.

I doe humbly commend these few Sermons to your Worship, as a supply of my needfull and allowable absence\*, from that part of the Church, to which my

\* 1 Cor.9.16.

<sup>f</sup> 1 Tim. 1. 11.

<sup>g</sup> Math. 25. 27.

<sup>h</sup> Ierem. 6. 4.

<sup>i</sup> Math. 24. 46.

<sup>k</sup> Prov. 16. 31.

<sup>l</sup> Psal. 92. 14.

<sup>m</sup> Rev. 2. 19.

<sup>n</sup> 2 Pet. 1. 14.

<sup>o</sup> Eccles. 12. 3.

<sup>p</sup> Luke 16. 2.

<sup>q</sup> Luke 19. 17.

\* *Alterius Ecclesie necessitatus evocatus, minime vobis solitum studium dependisse videtur.*  
Amb. Serm. 28.

## The Epistle Dedicatory.

1 Thess. 2. 8.

goodwill is, not only to deale the Gospell of God, *but even mine owne soule also*. Accept them, both as a fruit of my love, to the good things I have observed in you, and desire the increase of ; and also, as a testification of my service, and thankfulness, for all such manifold curtesies and encouragements, as I have received from your worthy selfe, and the rest of your Christian and religious family. Read them at your leasure, regard, remember, and practise; and Christ blesse your hearing and reading, to the furtherance of your salvation: to whose blessed direction and protection, I commit you and yours; and remaine ever,

*At your Worships command,*

THOMAS JACKSON.



## To the Reader.



Christian and courteous Reader; how I was affected at the appearance of the blazing Star<sup>a</sup>; and with the Sermon of that stately tongue of Heaven, and shaking of that fiery Rod, God and mine owne conscience know. What I said of it in my next Lecture<sup>b</sup> (being so instantly occasioned by the sequel of mine ordinary Text<sup>c</sup>) they that then heard me can testify (whose memories I helped by reducing the effects, to these sixe words; Death, Drought, Dearth, Winds, Wonders, Warres.) How answerably things have fallen out, may lamentably be read in the face of Christendome: and how I have ever since endeavoured (by handling of penitentiall Scriptures) to marke Repentance, the only way to prevent eminent and imminent Judgements, they can best witness, where (by Gods providence) I have exercised my ministry.

Having lately in divers Sermons handled this excellent portion of Scripture, out of the Prophet Ieremy.<sup>d</sup> (one of those whom God extraordinarily raised after the Captivity of the tenne Tribes, and sent him to Iudah and Ierusalem, to reprove them for their

<sup>a</sup> Nov. 11. 1618.

<sup>b</sup> In Christ-church Cant.  
<sup>c</sup> Mat. 3.

<sup>d</sup> Ier. 7. 15.

## To the Reader.

sinnes, exhort to repentance, admonish them to be warned by the example of their brethren, else to threaten them with the like Captivity) howsoever they were delivered to many, yet me thought, the matter doth so fully concerne these daies and times, as there arose a great conflict in my bosome, and I could not have peace till I was resolved, to communicate them further: that (by Gods blessing) I might helpe to awaken moe out of security, and provoke them, by fasting and prayer, to make up the hedge and stand in the gap, for the Land, that he should not destroy it<sup>e</sup>. Thus, by Gods providence, these Sermons are come to thine eyes to read, who (it may bee) wast farre off when they were preached by word of mouth. Regard the matter, and be not offended at the manner, though simple, plaine and popular: a plaine iron Key may unlocke the doore of a golden treasure; the evidence of the spirit is most seene in plainnesse<sup>e</sup>; the Spiders web is curiously wrought, but unprofitable<sup>e</sup>; curious delivery well pleaseth itching eares; my desire is to profit, and to have the praise of teares, rather than of tongue<sup>h</sup>: though I had never so great leasure, I cannot study for words & phrases: if I could, yet now I had no leasure; being often, thrice in one weeke, in the Pulpit<sup>i</sup>. My desire was, rather to worke upon the affections than the understanding; there being much more knowledge than devotion. Our forefathers disease, was ignorance; ours, impiety; they sicke in the bratne; but we, at the heart: therefore I am brieve in the Doctrines, and larger in Vses, with Application and Exhortation.

If it shall please thee to accept them kindly, read them devoutly, censure them charitably and lovingly,  
correct

• Ezech. 33. 30.

† 1 Cor. 13. 4.

ε λιαρ τι γινεται:  
ων δὲ ἡ ἡτοιμασι.

<sup>h</sup> Lachryme auditorum sunt laudes sua. Ierom. ad Nepot.

<sup>i</sup> In Ch. Church, and Saint Georges Canterb. Aug. 11. 1622.



## To the Reader.

correct such errors, as may have escaped Author, or Printer, being so farre asunder; I shall be encouraged, to communicate some of my Lectures, wherein I have taken greater paines. But if thou shalt read, with a purpose to finde matter of dislike and reproofe, I shall forbear to proceed any further in this kinde; a duty neither so directly commanded, nor hath the like blessing promised where it is performed, nor the like woe threatned where it is omitted; yet I friendly advise thee, reprehend not these, till thou hast published better of thine owne <sup>k</sup>. If otherwise, if, in Cynicall disposition, thou lovest to speake all such words as may doe hurt <sup>l</sup>, and, like an idle drone, canst not afford that others should bring any honey to the Hive: I leave thee to the iudgement of the great day, and only complaine, Many dislike, few doe like <sup>m</sup>. Farewell, and helpe him with thy prayers, who will not spare any paines to helpe thee forward in the waies of life and salvation.

From mine house in Christ-Church. Cant.

Thomas Iackson.

<sup>k</sup> Carpere vel noli  
nostra: vel eda tua.  
Martial.  
<sup>l</sup> Psal. 52-4.

<sup>m</sup> Undique manus  
adesse, undique mi-  
num abesse.





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of the said Church.

JEREMY 7. 16.

*Therefore pray not thou for this people, &c.*



Besides the ordinary and set-  
led Office of teaching  
Priests, whose lips prefer-  
ved knowledge, & the peo-  
ple were to seeke the Law  
at their mouthes \* ; and  
who did every Sabbath  
day preach the Law in  
their Synagogues ; God extraordinarily raised

B

up

\* Mal. 2. 7.

\* A. 1. 1. 1.

<sup>c</sup> 1 Sam 9.9.  
Amos 7.12.

<sup>d</sup> Numb. 12.6.

\* Only five in the old, and foure in the new, or at most but ten in both, if the Blessed Virgin be numbred for one. Dan. fore-noies, pag. 44.

\* Luke 1.70.

\* Dan. sup. p. 85.

\* Mar. 11.13.

\* *Ἰσὺς καὶ ἡμεῖς*  
*μὴ γὰρ οὐκ ὁρῶ-*  
*μεθα τὴν ἀποκάλυ-*  
*ψιν τοῦ Θεοῦ. Dialog.*  
*cum Tryph. p. 308.*

up others, and sometimes endued those Priests with extraordinarie revelation, whereby they were able to foreknow, and foreshew things memorable to come, good or euill, to Gods people or strangers, friends or enemies; in regard of which excellent gift and facultie, they were called Prophets: *i.* foretellers of things to come, or *Seers* <sup>c</sup>: both because God was seene of them in visions and dreames, as God himselfe said, *if there bee a Prophet among you, I the Lord will make my selfe knowne unto him in a vision, and will speake unto him in a dreame* <sup>d</sup>; and also, because they foresaw things to come: which gift of prophecie was given in the old Testament, as well as the New; and in both, to women as well as men; so that there were in both Testaments as well Prophetesses as Prophets, though they much more rare\*. This gift of prophesie in the old Testament, began with the world<sup>e</sup>, for the first man was a Prophet, (and is registred in the Catalogue\*) and ended with *Iohn the Baptist*: so saith Christ, *The Law and the Prophets continued untill Iohn the Baptist* <sup>f</sup>; and the gift of Prophecie vnder the new Testament began with Christ, the chiefe of Prophets, and ended with *Iohn*, who wrote the *Revelation*, containing all memorable things to befall the Church of God, or enemies thereof to the end of the world: For howsoever I will not eie the spirit of God, but hee may still at his pleasure endue with this gift; and *Iustin Martyr* speaketh of Prophets in his time (who lived some fortie yeares after the writing of the *Revelation*\*) yet it may

may seeme, that *Iustin Martyr* by Prophets meant but such as did open and expound the ancient Prophets of God; as *Saint Paul* calleth the preaching of the Gospell prophesie\*. It is true that *Bellarmino* doth hold, that this is the twelfth note of the true Church\*; and to that end alledgeth the Prophecies of *Benedict*, *Bernard*, *Francis*, forged and fabulous things. If wee should joine issue with him, I might better alledge from true and authentike stories the wonderfull prophecies of *Iohn Hus*, *Ierome of Prague*, *Luther*, *Walser Brute*, *Hooper*, which indeed came to passe; yet I take it the ordinary gift of Prophecie ceased in the Church with *Iohn. Brocard* and some others who professed themselves Prophets, and by written Prophecies foretold many things, the sequell hath proclaimed them for fooles, liers, and deceivers, and that they never had any such gift of God.

For the Prophets of the old Testament, in some ages God raised up many, in some very few, in some none: From the time of *Malachie* untill Christ we have no writings nor knowledge of any, which was about 400. yeares at the least\*. Then might the people of God complaine indeed, *wee see not our signes, there is no more any Prophet* h. And this was to stirre up in Gods people a greater longing for Christ, and his forerunner *Iohn the Baptist*, of whom *Malachie* had so plainly prophesied. The times in the old Testament which most abounded with Prophets, were the times before the captivities of *Israel* & *Judah*, to reprove them for their sinnes, threaten them

51 Cor. 14.

\* *Lumen Prophe-  
ticum*, *Bellar. T. 1.  
lib. 4. cap. 15. de  
nom. Ecclesie.*

\* *D. Will. Synop.  
Cont. 1. Quest. 3.*

\* *Psal. 74. 9.*

<sup>1</sup> Jer. 11. 7.

31. 15.

<sup>a</sup> *Ieremias. Raw.  
Jah. excels. Dom.  
Ieron.*

<sup>a</sup> *Concionator ad-  
mirabilis, Keckerm.  
de Rhetorica Eccle-  
siastica cap. ult.*

<sup>a</sup> *Prophetus Dewi-  
ni. Isidor. Pelenfist.  
Corysost. discipulus.*

<sup>1</sup> *polu. m. Dux-  
r. &  
Castro Isag. in Jer.*

<sup>a</sup> 2 Cor. 11. 22.

with judgements, comfort the godly, and make the wicked excuselesse, who contemned God and his word; this being often and most heavily laid to their charge, that he did rise up early and late, sending all his Prophets, but they would not heare<sup>1</sup>.

Concerning our present Prophet, hee was an excellent man of God, sanctified in his mothers wombe, and abundantly furnished with extraordinary graces and gifts of God: his name was *Ieremie*, about the *Etymon* whereof, the godly learned are somewhat divided in opinion; two of them are good, you may chuse whether yec will: One deriveth his name from such rootes in the Hebrew tongue, as signifie an excellent man of <sup>a</sup> God; and so was he indeed in regard of sanctifying grace and propheticall gifts, and is by a learned man proposed to Preachers of the Gospell, as being an admirable Preacher<sup>a</sup>. Another deriveth his name from such a roote as signifieth to cast off; *Ieremijah*, *ramiah lah*, the reject of the Lord<sup>a</sup>; and so he was in regard of his condition, for of all the Prophets of God hee suffered most, and was most calamitous<sup>1</sup>. Me thinketh when I reade his Storie and Prophecie, hee is even another *Paul*, and might say of the Prophets, as hee did of the Apostles, Are they Hebrewes? so am I: are they Israelites? so am I: are they of the seed of *Abraham*? so am I: are they the Prophets of God? I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths often<sup>a</sup>. So much concerning his name. His Tribe *Levi*; his father *Hilkiah* a Priest; his countrie

countrie *Anathoth*, one of the Cities allotted to the Levites in *Benjamin* \*; his Prophesie one of the greatest; and his continuance long, for the space of forty yeares\*.

But that which is precisely registred, and most materiall for you to take knowledge of, is the time when he prophesied, which is said to begin in the thirteenth year of *Josiah* King of Judah, and to hold on in the dayes of *Jehoiachim* and *Zedekiah*, to the carrying away of *Jerusalem* into captivitie<sup>1</sup>. So then this Prophet was raised of God, and sent to Judah and *Jerusalem*, after that the ten Tribes were carried away into captivitie\*, in a loving desire to save that Cite and Temple, yet withall to reprove them for their sinnes, yea & to threaten them with captivitie also, if they repented not. In which his Ministerie he was seconded by *Ezechiel*, *Isai*, *Sophonie*, *Habakuk*, and others who also labored in the same argument with him.

Oh see the goodnesse of God, that by so many his Prophets did thus plainly foretew their miserie, reprove their sinnes, the cause thereof, that by repentance they might have repented and prevented it. But see the obstinacie of the Jewes, who being thus fairely and roundly dealt withall, and warned by the example of Gods judgement on their brethren the ten Tribes, now carried into captivitie; they would take no warning, nor be reformed, but proceeded from evill to worse, extremely abusing Gods Prophets, and specially our Prophet *Jeremie*: wherefore at the last God sware he would make them desolate,

\* *Ioth. 21. 18.*

\* *Dan. 1. 6. 10. 11.*  
*cap. 11. p. 6. 60.*

The whole time betwixt the captivity of the ten Tribes, and of Judah, was 130. yeares, towards the latter end whereof our Prophet was sent, and so continued till the captivity.

*Iosep. Ant. lib. 10. cap. 11.*

<sup>1</sup> *Ier. 1. 1, 2, 3.*

\* *2 Kin. 17. in the dayes of Husbah, by Shalmanasser.*

*Vfe.*



*Considerations*

*The sum of it.*

revealed unto *Jeremie*, and bade him prophesie their carrying into captivity, that God would do to *Jerusalem* as he had done to *Shiloh*, and serue *Judah* as he had done *Ephraim*, in the verse immediately before: yea and to assure him that it should be, to remove the peoples *odium* from him, and to prevent discouragement in him, in the words of my text he giveth a strait and expresse charge, not to pray for them, *Therefore pray not for them, for I will not heare thee* &c. Oh my servant, sonne of man, thou seest how wicked and sinfull this people is, how neither my judgements on their brethren, nor thy Ministry doth them any good, but they grow worse and worse; I therefore let thee know, that I am stedfastly purposed to punish them, and in the same kind I have done their brethren, and lay this house waste wherein they so vainly trust: and lest thou shouldest thinke this sentence mutable, I bid thee goe not about to hinder me or crosse me by thy prayer, for it shall stand: yea lest they should conceive a great fault in thee, that thou art wanting in love, and the testification thereof by prayer, let them know, and write it downe, that I have forbidden thee to pray for them; yea lastly, lest thou shouldest poure out many prayers and supplications, and cry to me for them, with sighes, and grones, and teares, and be discouraged because I heare thee not: for these considerations, and to prevent all these inconveniences, take knowledge of it, I charge thee, *pray not, nor cry, nor make intercession for them, for I will not heare thee.*

Oh



Oh an heavie charge: I know not how it moved them, but I am sure to reade it is enough to cast us all into a *Balthazars* fit, make our countenance pale, loose the joynts of our loynes, and make our knees knocke one against another<sup>m</sup>: For doth it not concerne us as much as them? Doth not the Apostle say, *All holy Scriptures are written for our learning*<sup>n</sup>; and, *Are not examples of old, written to admonish us on whom the ends of the world are come*<sup>o</sup>? Assuredly it may be your owne case, if *England* will not repent but provoke the Lord, trust in vaine and lying words, and not be warned by the fearfull judgements of God upon *Bohemia*, *Palatinate*, and other places: hee may sweare in his just anger to be avenged, and not heare his servants though they pray, and cry for it. I am no *Ieremie*, no Prophet to threaten the like calamitie to you that is fallen upon your brethren, but as one of Gods poore servants, desirous to be faithfull, and to be free from the blood of all men, and to finde mercy in time of judgement; I come unto you in the name of the Lord, and from this Scripture to acquaint you with what I have received from the Lord, not by vision or dreame, but by revelation from the Word written, plainly to lay before you your sinnes, and to call upon you earnestly for repentance, and a Christian use of Gods just judgements both abroad and at home, lest in the end it be too late to pray, and cry for you: and the more to move your attention, let mee tell you, this is one of the fearfulllest charges that we reade

*Application.*

<sup>m</sup> Dan. 5. 8.

<sup>n</sup> Rom. 15. 4.

<sup>o</sup> 1 Cor. 10. 6.

*Aggravation.*

That I may say of it as *Isaac* did of *Beibei*, How fearfull is this place? Gen. 32.

in

1  
Psal. 50. 19.

2  
Psal. 65. 2.

3  
Psal. 132. 6.

4  
Iona. 3. 8.

in all the Scriptures of God, and a preparing of way to execution of one of the heaviest judgements of God upon his Church and people; yea it is (at least in appearance) contrary to as many comforts as there are words in it. As first, *call on me in the day of thy trouble, and I will heare and deliver thee* <sup>1</sup>; Oh what a comfort is that, that though many troubles may befall Gods people and servants, yet he hath commanded them to call on him, and hath promised to heare and deliver them. But this is fearfull, God forbiddeth now, *pray not*. David saith, that all flesh shall come to God <sup>2</sup> by prayer, & that there is no respect of persons with God; but the poore may as confidently pray to God as the rich, and the base as well as the noble: but this is fearefull, that now his Prophet, his sanctified Prophet may not come to him by prayer, but is exprelly forbidden, *pray not thou*. No prayers so acceptable unto God as those that are made unto him for his Church and people. David biddeth us *pray for the peace of Ierusalem*, and for encouragement saith, *they shall prosper that love it*: and therefore presently falleth to practise, *peace be within thy walls* <sup>3</sup>. But here hee, exprelly forbiddeth his Prophet to pray for Judah and Ierusalem, *pray not thou for this people*. The King of Ninivie commanded both man and beast to put on sackcloth, and *cry mightily unto God* <sup>4</sup>; and was perswaded God would heare even the cry of bruit beasts: and he did so. A most comfortable story. But here the Prophet is exprelly forbid, to lift up *any cry* for them; Oh that is fearfull;

that

that God will heare no prayers, though made with sighes and groanes, (which was *Moses* crying, \*) nor with lamentation and teares (which was *David* crying \*) no cry will now be heard, yea no cry must now be made, that is fearefull. The Lord sometime did complaine, *I sought for a man among them that should make up the hedge, and stand up in the gap before me, for the land, that I should not destroy it, but I found none* \*. Oh that is comfortable, that though the sinnes of the people being great, and God sayd he would destroy, that yet he did even seeke for a good man, to stand up by prayer in the gap, to turne away his wrath, and is sorry that he found not such an one : but loe, here is an holy Prophet ready to stand up in the gap, and hee is expresly forbidden to doe so, (*Make no intercession to me.*) Againe, *Call on me, and I will answer ; cry, and I will say, here I am* \* : Oh that is comfortable, that God is more ready to heare and helpe, than his people are to call upon him. But here God telleth the Prophet, he will not heare him ; oh this is fearefull ! As then *Jacob* awaking out of his dreame, said, *How dreadfull is this place ? this is none other, but the gate of Heaven* † ; so may I say, when I muse upon these words, Oh how dreadfull is this text ! this is none other, but the gate of destruction ; Oh sinne, oh sinne, whither ledest thou ? how vile and odious a thing art thou ! that bindest Gods hands, that he cannot helpe ; stoppest Gods eares, that he cannot heare ; shuttest his eyes, that he cannot see ; turnest compassions into cruelties ; smiling coun-

C

tenance,

\* Exod. 14. 13.

\* Psal. 6. 8.

5.

\* Ezech. 22. 30.  
mult.

6.

\* Esay 58.

† Gen. 28. 17.

tenance, into frownes; promises, into threatnings; mercies, into judgements; and of a loving Father, makest an angry Iudge! Oh wofull, the condition of Gods people now! That it may not be yours, beware of their sins. And this is the maine marke I aime at, both in the choyce and handling of this Scripture; which that I may the more orderly and profitably doe, I will first give you the sense of the words, and then raise the Doctrines, with their severall Uses and Applications: and because they are many, and very usefull, let me stand a little longer, in the inlightning of this darke Scripture, because upon the true understanding thereof, as on an immovable foundation, the ensuing Doctrines are raised and builded.

*Sense.*

The question then is, whether this be an absolute interdiction or no? whether God meant, as the words sound, that indeed the Prophet must not pray for them? if he did, it were a sinne of disobedience against Gods revealed will, or no?

I answer, It was an absolute prohibition, as the letters sound, so as if hee had prayed for them, hee had sinned; yet with this qualification, that he is forbidden to pray for them, that they may not be carried into captivitie. Their captivitie in Babilon was the burthen of his prophesie, and against that he may not pray\*; as a judicious Divine saith on the place, hee might not pray for the state of the kingdome; hee might, and doublelesse did, pray for many blessings of God, yea for greater blessings than this was, or could be; hee might pray to God to give them knowledge,

\* Est speciale interdiction. Piscat. in locum.

“ Non debuit pro statu regni orare. Calv.

knowledge, faith, repentance, remission of sinnes, redemption from eternall captivitie; he might pray to God, to give them comfort and patience in their captivitie, and to send them deliverance, according to promise; he might pray for deliverance from some other judgements, as famine, or pestilence; but to pray for the state of the kingdom, that it might stand and flourish, and the enemy not prevaile, so he might not pray: God was resolved, for their sinnes, they should goe into captivitie, as their brethren before them had done. That this is the true sense, seemeth to mee sufficiently confirmed by these foure Reasons.

First, after this time, we doe not reade that ever the Prophet did pray for them. It may be, some that are well acquainted with this prophesie, will say, I failed in memory, for he prayed, and prayed most earnestly for them, saying, *We acknowledge, o Lord, our wickednesse, and the iniquitie of our fathers, for we have sinned against thee, doe not abhorre us, for thy names sake, doe not disgrace the throne of thy glory, remember, and doe not breake thy covenant with us*.\*

Could there be a more powerfull and patheticall prayer made than this? I answer, that the very next words to that prayer, the last verse of that chapter, doth declare, that at that time there was a great famine, by reason of drought; and for remove of that judgement, and for the blessing of raine he prayed, saying, *Is there any among the vanities of the Gentiles, that can cause raine? or can the Heavens give showers? art not thou he, o Lord our God? therefore we will wait upon thee.* But (I say againe)

## 1. Reason.

Hee did not pray for them.

\* Jerem. 14. 20.

he never prayed, that the people might not goe into captivitie, which proveth that this was an absolute prohibition.

*Fortification.*

Yea, for further fortification of this Reason, take notice, that he was so farre from praying for their deliverance, that, occasioned from the great wrongs they offered him, by the motion of Gods Spirit, he doth most fearefully imprecate them, *Poure out their bloud by the force of the sword, let their wives be bereaved of their children, and be widowes, let their men be put to death, and their young men slaine by sword in battaile<sup>a</sup>.* And againe, *Let me see thy vengeance upon them, for unto thee have I opened my cause<sup>b</sup>.* Thus humbly did the Prophet subscribe to Gods revealed decree, and zealously pray for the execution of it, though most contrary to his naturall desire: neither did ever any thing so much grieve and afflict him, as his Lamentations beare witness.

<sup>a</sup> Ierem. 18. 21.

<sup>b</sup> Ierem. 10. 12.

*Object.*

If any object, that herein the Prophet was wanting in love:

*Sol.*

No, no, we must love one another, but it must be in God: *Abraham* must, but love his sonne *Isaack* in God: if God command him to take and sacrifice him, he must rise carely<sup>c</sup>, and go as chearfully about that, as if he went to his marriage: *Eli* must not love himselfe, nor his sonnes, but in God, if hee crave such a message against him and his house, as whosoever heareth it, would make his eares to tingle; *It is the Lord* (saith *Eli*) *let him doe what seemeth him good<sup>d</sup>.* Hath not Christ taught us to pray, that Gods will may bee done<sup>e</sup>? This

<sup>c</sup> Gen. 22.

<sup>d</sup> 1 Sam. 3. 18.

<sup>e</sup> Matth. 6.

Prophet

Prophet loved Gods people dearly; and appealeth unto God, *Remember that I stood before thee, so speake good for them, and to turne away thy wrath from them*<sup>e</sup>: but when God forbiddeth him to pray, he must either hold his peace, or pray for execution of Gods judgements.

Secondly, the Prophet ever perswaded the King, Princes, and people, without any resistance to yeeld themselves to the King of Babylon; saying, *Thus saith the Lord, behold I set before you the way of life, and way of death: he that abideth in the Citie shall die by the sword, by famine, and by pestilence; but he that goeth out, and falleth to the Caldeans that besiege you, he shall live, and his life shall be unto him for a prey; for I have set my face against this Citie, for evil, and not for good, it shall be given into the hands of the King of Babylon, and he shall burne it with fire*, saith the Lord<sup>e</sup>. The like he counsell'd Zedekiah the King, *Bring your necks under the yoke of the King of Babylon, and serve him and his people, and live; why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence*<sup>h</sup>? And as he advised the King and people to yeeld themselves; so he wrote a letter to those that were carried away captives, requiring them in the name of the Lord to be quiet, and to pray to the Lord for the peace of the Citie<sup>i</sup>; which sheweth, that *Jeremie* well knew that the Lords purpose was absolute, and his prohibition to pray for them so too.

If any man shall aske me, whether Gods threatenings be not conditionall?

<sup>f</sup> Jerem. 18. 10.  
Gods will be done with us, and on us.

2. Reason.

Hee ever perswaded them to yeeld.

<sup>g</sup> Jerem. 21. 9.

<sup>h</sup> Jerem. 27. 8. 12.

<sup>i</sup> Jerem. 29. 7.

*Quest.*



*Ans<sup>r</sup>.*

<sup>a</sup> Jerem. 18. 7, 8.

<sup>1</sup> Ionah 3.

<sup>m</sup> Gen. 18. penult.

<sup>n</sup> Gen. 19. 13.

<sup>p</sup> He called, *O Ierusalem wash thine heart from wickednesse, that thou mayest be saved.*

Jerem. 4. 14.

*Turne ye backe-sliding children, and I will heale you.*

Jerem. 3. 22.

The beginning of his prophesie is full of good counsell, & comforts.

I answer, that many of Gods threatnings of temporall punishments are conditionall: so saith God by our Prophet, *At what instant I shall speake concerning a nation, and concerning a kingdome to plucke up, pull downe, and destroy it; if that nation against whom I have pronounced, turne from their evill, I will repent of the evill I have thought to doe unto them<sup>a</sup>.* It was the case of Ninivie, against which *Ionah*, by commission from the Lord, pronounced, *Yet for seve dayes, and Ninivie shall be destroyed<sup>1</sup>*: yet Ninivie repenting, Ninivie was not then destroyed, God changed his revealed will and sentence, the prophesie fell, but the Citie fell not; yea, the same punishment, which at the first threatening is conditionall, yet afterwards may become absolute and unavoidable; as the destruction of Sodome, conditionally threatned, when as at *Abrahams* suit the Lord was brought from fiftie to ten, *If there be found but ten righteous persons in Sodome, I will spare it for the tens sake<sup>m</sup>*: but because they could not be found, the destruction was absolutely threatned, when the Angell said to *Lot*, *We will destroy this place, the Lord hath sent us to destroy it<sup>n</sup>*; and if God had not beene mercifull to pull *Lot* away, he had beene destroyed in it. Such was the case of this people. If when *Ieremie* began his ministrie, reproved them for their sinnes, and threatned them with captivitie, they had humbled themselves, and repented in sack-cloth and ashes, it might have been prevented<sup>p</sup>: but growing worse and worse, and unto their former sinnes, adding this of extremely abusing the



the Prophet, the Lord grew to be resolute, they should into captivitie as well as their brethren, he revealed it unto his Prophet, and forbade him to pray for them, which he did, and only counselled them to yeeld themselves into their enemies hands.

Thirdly, by way of prevention, God satisfied his Prophet, in what he foresaw might be objected. The Prophet might object, that hereby both his justice and truth might be questioned; he satisfieth the Prophet in both: first he cleareth his justice, and that two wayes; first, by declaring the greatnesse of this peoples sinne; (whereof you shall more hereafter) for a taste, looke but the next verse following my text: *Seest thou not what they doe in the Cities of Iudah, and streets of Ierusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to bake cakes to the Queene of Heaven: Therefore my furie shall be poured out: on such a people unworthie to be prayed for.* Is it not a just thing to send such into captivitie?

Secondly, he declareth his soveraigne and absolute authoritie, over all people and nations; so as without controll, he may justly build and plant, or pull downe and destroy: which he shewed in the pottershouse, in whose hands a vessel that he made of clay being marred, he made it another vessel, as seemed good to the potter<sup>o</sup>; then came the word of the Lord, saying, *O house of Israel, cannot I doe with you, as this potter? behold, as the clay is in the hands of the potter, so are yeo in mine hands.*

The

**3. Reason.**

Prevention of objections.

*Justice.*

1. Declaration of their sinnes.

2. Declaration of absolute soveraigntie.

<sup>o</sup> Jerem. 18. 1. 6.

1. Gods truth.

Jerem. 14. 13.

Jer. 27. 9, 10, 14.

4. Manner of revealing his purpose.

1. Affeuration.

The clay is not beholden to the potter, for it had being before; and the clay never offended the potter, yet the potter may make what vessell he will, and the vessell not complaine, *Why hast thou made me thus?* But we are beholding to God for our being, and we have sinned against him, and may he not doe with us as pleaseth him? This sinfull people shall into captivitie, the Prophet must not pray for them, yet is God herein most righteous and just. Yea, but harken how the Prophet bemoaneth Gods truth, saying, *Oh Lord God, the Prophets say unto them, yee shall not see the sword, but you shall have an assured peace in this place. Then sayd the Lord, the Prophets prophesie lies in my name, I sent them not, neither have I commanded them, neither spoken unto them, they prophesie a false vision and divination, the deceit of their owne hearts, but I will bring the sword, yea and by the sword shall those false Prophets also be consumed* &c; *speake unto the people, and charge them, that they harken not to the Prophets, Diviners, Dreamers, Inchanters and Sorcerers, which say, ye shall not serve the King of Babel, for they prophesie a lie unto you* &c. Thus God preventeth his Prophet, and declareth that this judgement is well deserved, and standeth with justice and truth, and would have the Prophet to rest therein, and not pray for them.

Lastly, though many temporall judgements be denounced conditionally, yet that this is absolute, and that he meaneth indeed, his Prophet should not pray for them, in this may be gathered from the manner of his revealing of this purpose, which

was first with many words of most earnest and vehement asseveration, saying, *The land shall be desolate, the earth shall mourne, and the heavens above be blacke, I have spoken it, I have purposed it, and will not repent, neither will I turne backe from it*<sup>r</sup>. That must needs stand, which the Lord thus avoucheth; yet to make it, if it were possible, more sure, the Lord hath sworne it, *I sweare by my selfe, (saith the Lord) this house shall become a desolation*<sup>r</sup>. An oath (saith the Apostle) *is amongst men, an end of all strife*: and God that he might fully declare the immutabilitie of his counsell, having no greater to sweare by, hath sworne by himselfe<sup>r</sup>. Lo, how the Apostle saith, an oath declareth the immutabilitie of his counsell. God never sware, but hee performed it. *He hath sworne, and will not repent (saith David<sup>a</sup>) if God sweare, he will never repent of it; he may change his sentence, but never reverse his oath: yea, God swearing that Moses should not enter into the promised land, though he repented of his sinne, and most earnestly intreated this favour, could not obtaine, but received a kinde of rebuke, Let it suffice, speake no more to me of this matter, Deut. 3. 28.* He cannot lie, much lesse forswear himselfe, he hath seldome sworne, but ever made it good. Seeing then God revealed to his Prophet, that for their sins they should be carried into captivitie, and with an oath affirmed it, it must needs be granted, the decree and sentence were absolute, and that, according to the letter of the prohibition, the Prophet must not pray for them in this: neither did hee, but submit-

<sup>r</sup> Ierem. 4. 28.

<sup>r</sup> 2. Oath.

<sup>r</sup> Ierem. 22. 5.

<sup>a</sup> Heb. 6. 13, 17.

<sup>a</sup> Psal. 110. 4.

*Mutare sententiam, secundum voluntatem signi.*

*Conclusion.*

## Object.

\* Exod. 32. 10.

## 1. Forme.

\* Quid est, Dimitte, nisi deprecandiam praebere? Gregor.

## 2. Repetition.

\* Jerem. 7. 16.

11. 14.

14. 11.

\* Gen. 41. 32.

ted himselfe to Gods holy will and pleasure.

The maine objection (which I know of) that may be made either against this sense delivered, or the practice of our Prophet, is a like Prohibition to *Moses*: which yet was but conditionall, for he presently prayed and prevailed; so we read, that in *Moses* absence, the people causing *Aaron* to make a golden calfe, which they worshipped, God told *Moses* what a great sinne they had committed, and addeth, *Now therefore let me alone, that I may consume them, and I will make of thee a great nation; and Moses besought the Lord, and he repented of the evil which he thought to doe to his people* \*. I answer, that betwixt that to *Moses*, and this to *Jeremie*, there is a great difference; for howsoever that be delivered to *Moses* in the Imperative as well as this, yet that carrieth the face of a milde instruction, and intimateth, that it was in *Moses* power to give leave, or to let God: so as *Moses* receiveth thereby encouragement to pray. What is it for God to say, *Let me alone*, but to make him bold to pray \*; but this charge is with waightie words, *Thou shalt not pray, nor cry, nor make intercession for I will not heare thee*.

Secondly, *Moses* was but once bid let God alone; but our Prophet was thrice expressly forbidden to pray for them \*. Now if *Ioseph* told *Pharaoh* his dreame was doubled, because the thing was established of God; he will bring it to passe; how much more may I say, this charge is tripled to his Prophet, to signifie that he meaneth good sooth, their captivitie is decreed and established

blished of God, and he will bring it to passe.

Thirdly and lastly, God threatned to *Moses*, he would utterly consume the people, yea, and blot out their name from under heaven<sup>a</sup>; that God could not doe, but much dishonour his name; and therefore *Moses* urgeth in his prayer, wherefore should the Egyptians speake and say, *For mischief did he bring them out, to slay them in the mountaines, and to consume them from the face of the earth.* Againe, to doe so, were to breake promise and oath, which he had made with their fathers, and therefore *Moses* doth specially urge that, *Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine owne selfe, and saydest unto them, I will multiply your seed, as the starres of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it*<sup>a</sup>. So that what face soever it carried, *Moses* saw well enough, God did not meane he should not pray for them. But the case is here altered; first, Gods glorie is no way endangered, no more than it was by the captivitie of the ten Tribes; nay, this was greatly for his glorie; first, that all nations might see what a just God he is, who will not forbear to punish sinne, no not in his owne people; for many nations shall say, *Wherefore hath the Lord done thus to this great Citie?* and they shall answer, *Because they have forsaken the covenant of the Lord their God, and worshipped other Gods, and served them*<sup>b</sup>; but his deliverance of them out of captivitie should be much more for his glorie, for hee meant that should be more eminent and glorious

D 2 than

3. Threatning.

<sup>a</sup> Deut.9.14.

<sup>a</sup> Deut.32.12,13.

<sup>b</sup> Jerem.22.9.

\* Jerem. 16. 14.

4 Deut. 28. 48.

\* Absolutè & definitè imperasse Jeremia, ne oraret. Barbad. liberat. lib. 4. cap. 19. pag. 379.

## 1. Doctr.

than their deliverance out of Egypt was, so as after that time it should be no more said, *The Lord liveth that brought up the children of Israel out of Egypt; but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them*<sup>c</sup>. See how greatly their captivitie should be for his glorie. Neither was this against any promise or oath: for hee had already performed them, he had cast out the Heathen, and planted Israel in. Yea rather herein God was as good as his word, for hee had threatned them, if they were rebellious and disobedient, he would give them into the hands of their enemies, and they should reigne over them<sup>d</sup>. Thus I hope, by conference of Scriptures, I have sufficiently cleared the sense of this, viz. that it was an absolute prohibition<sup>e</sup>; and therefore, howsoever the Prophet was exceedingly afflicted; to foresee in spirit, and afterwards to see with the eyes of his bodie the captivitie of the Jewes, and desolation of the Citie and Temple, neither was hee ever wanting to give them good counsell, and pray in other cases for them; yet in this, he might not; in this he did not. Now it followeth to build doctrines, for Instruction, Consolation, and Reprehension; and by application to make them usefull unto us: which doctrines naturally arising, are many, and namely these, \*

First, God commonly giveth warning, before he bring any judgement upon any place or persons, specially on his Church or people, or on any place, where his people are. This doctrine will be

be sufficiently proved, both from positive and exemplarie Scriptures. Thus saith the Prophet, *Surely the Lord God will doe nothing, but hee revealeth his secrets unto his servants the Prophets* <sup>a</sup>. Before God brought the flood, God revealed it to Noah<sup>f</sup>, who by word of mouth, and building the Arke, gave warning to the old world, for 120. yeeres <sup>g</sup>: before hee sent fire and brimstone to consume the Cities in the plaine, hee revealed it to Abraham, and then to Lot, and his children <sup>h</sup>: before the judgements were executed on Pharaoh and Ægypt, God revealed it to Moses and Aaron<sup>i</sup>: before he destroyed Ninivie, he gave knowledge thereof to Ionah, and he proclaimed, *Yet fortie dayes, and Ninivie shall be destroyed* <sup>k</sup>. The Iewes shall not be destroyed, but the day and time shall be first proclaimed, that Gods people may betake themselves to fasting and prayer. Before the captivitie of the ten Tribes, God revealed it to many of his Prophets, as *Isaiah, Iehu, Eliah, Michaiah, Obadiah, Hefseah, Amos, Joel*: that, as before a great storme the cocks crow loud and thicke; so before this great judgement, the Prophets threatened, and cried loud and shrill; before the captivitie of Judah and Benjamin, many other Prophets knew of it, and were sent to threaten it, as *Esay, Ezechiel, Zephanie*, and our Prophet, who most plainly told them, for how long it should continue. How were the Iewes abundantly warned, before their finall destruction and dispersion? how is Babylon fore warned? how those golden Churches in Asia Minor? how are wee all fore-

<sup>a</sup> Amos 3.7.<sup>f</sup> Gen. 6.13.<sup>g</sup> 1 Pet. 3.10.<sup>h</sup> Gen. 18.17.

19. 12, 13.

<sup>i</sup> Exod. 3. 19, 20.<sup>k</sup> Ionah 4.10.



warned of the destruction of the world by fire? how are we all forewarned of the destruction of the wicked in hell fire? yea, what judgement can befall us, but our consciences must needs testifie, that some way or other, yea many wayes, God hath given us warning? All which doe sufficiently confirme our doctrine, that commonly God doth give warning, before hee bring any great judgement upon his people, or any place where his people are. Only this is to be lamented, that people will take no warning. *As it was in the dayes of Noah, so shall it be at the end of the world, Matth.* 24. The men of the old world had warning faire enough, and yet knew nothing, would know nothing: wee have warning enough, but most will take no warning, but walke on still, and will know nothing, till the heavens be all on a flaming fire, the trumpet sound, yea hell fire seaze upon them; and then it is too late.

2. *Meanes.*

You will aske me, by what meanes doth God give people such warning?

I answer: the meanes are of two sorts, viz. ordinarie, and extraordinarie; the ordinarie meanes, is the ministerie of his servants: as of *Noah* to the old world, *Lot* to Sodome, *Moses* and *Aaron* to Egypt, Prophets to *Judah* and *Israel*, *Christ* and his Apostles to the Jewes, *Jonah* to *Ninivie*, (as you have heard) Meanes extraordinarie are divers; as terrible signes in Sunne, Moone, and Stars; earth-quakes, thunders, flashes of lightning, raging windes, roaring of seas; of all which, though some naturall reasons may bee probably rendred,



rendred, yet being extraordinarie, they doe proclaime, in their kinde, Gods anger, and threaten some judgement. So Christ said, before his coming to judgement, *there should be signes in Sunne, Moone, Stars, Aire, Earth, Sea, so as mens hearts should faile with feare, Luc. 21. 25.* Iosephus and others report strange things, before the finall destruction of Ierusalem, as a dreadful blazing star, fearfull sights, of armies of men, chariots and horses in the aire, a voice heard in the Temple, *Migremus hinc*, Let us goe hence. But of all presages, that is most remarkable, which Iosephus hath, *De bello Iudaico, lib. 7. cap. 12. De prodigijs & presagijs*: One Iesus the sonne of Ananias, foure yeeres before the Romanes came, when the Citie was in great peace and opulencie, hee began to cry up and downe in the Citie, and specially in the Temple, and that upon their most solemne festivities, Woe, woe to Ierusalem: and being privately by many, and afterwards publicly by Magistrates, both rebuked, punished, and threatned, to hold his peace; yet he held on, so long as he was able day and night, till in the end the enemies came, and hee walking upon the wals, and crying as before, Woe to the people, woe to Ierusalem, and woe to the Temple, at the last he also cryed out, And woe to me. At which words, *lapis tormento missus*, a stone being throwne by some warlike instrument then in use, it hit him in the head: so ended he his life and presage; which some accounted to proceed from divine instinct.

God often gave them into the hands of their enemies,

enemies, and often delivered them, and everie deliverance was as a warning-peece, to sinne no more, lest he would deliver them no more. Everie mercie abused is a warning-peece, and threatneth judgement, *Woe to Capernaum, which had beene exalted to heaven.* Likewise lesser judgements (when people doe not repent) doe threaten greater, as everie lesser plague in *Ægypt* did threaten a greater in the heele of it, according to Gods threatening, *If for these things thou wilt not repent, I will punish thee seven times more, Levit. 26.* Now Iudah and Ierusalem must to it, because they would not be warned by the calamitie of their brethren. Deliverances from evils not thankfully received, nor godly use made of them, threaten judgements: yea, mercies abused threaten judgement: and the greater mercies abused, the greater judgements threatned; loe these are the meanes, besides many others, for it is not possible to reckon up all.

3. Reasons.

Thirdly, would you know the Reasons of this the Lords manner of dealing, why he doth commonly warne and threaten, before hee bring a judgment? The reasons are principally these three. First, in regard of himselfe: Secondly, in regard of the godly: Thirdly, in regard of the wicked.

I. Reason.

For the first; This he doth, to declare the riches of his mercie; how slow to judgement, and loth to avenge himselfe he is; and therefore will not smite any, before he discharge a warning-peece, that all the world may give him glorie for his mercie, goodnesse, and (when no meanes will serve) most righteous judgements.

Secondly,

Secondly, for his peoples sake, that being threatened and warned, they testifying their faith and repentance, by fasting and prayer, may either turne away Gods wrath, or finde comfort in the day of calamitie.

The third & last reason is in regard of the wicked, that they being threatened and warned, and taking none, but flattering themselves, lulling themselves asleepe in securitie, winking with their eyes, because they will not see Gods judgements, perswading themselves there is no such matter, esteeming the Prophets words but as winde, accounting of all signes from heaven and earth, but as proceeding from naturall causes, & laughing at those as silly fooles, that make any divine use, or are afraid of Gods anger and judgements; *Put the evill day farre off, say peace, peace; having made a covenant with death, and are at an agreement with hell, that all such wickednesse may be cut off, and perish without excuse.* Lo these are the reasons.

Now if wee make Application, who seeth not that the hand of God is verie heavie upon divers of the reformed Churches abroad, in famine, war, and all the miseries that accompanie it. But I demand with the Apostle, Have they not heard? were they not warned? did these judgements come upon them, like a flash of lightning, no foreknowledge of them? Yes, yes, they had the faithfull servants of God, who zealously reproved their profanation of Sabbaths, taking of Gods name in vaine, drunkennesse, whoredome, pride, covetousnesse, and foretold the judgements of God

E

without

2. Reason.

3. Reason.

*Application.*

\* *Magniloqua lingua Culi.*

P Matth. 24. 25.

without repentance: They saw that terrible blazon, and heard that stately tongue of Heaven \*, which preached these things to them that had eares to heare P. To come to our selves, we Gods Ministers have told you of these things before. What have wee told you? When and how God will punish this land? No, we could not tell you so, but we have faithfully told you, the sinnes of this land crie unto God for vengeance, God is a just God, and if sinne be not repented of, hee will punish; there is no corner of the land, but for many yeeres hath rung with these warnings. We saw also that prodigious starre, we heard that Lecture, (I feare you will forget it.) God hath most marvellously delivered us from forraine Invasion, and fierie furnace of Gunpowder treason. The windes have roared, and sea broken in, to the destruction of whole valleyes, and dispeopling of many parishes; the last winter hath beene long and extreme, the present spring backward, the fruits of the earth in great measure destroyed, a famine suddenly come upon us: are not all these as warning-peeces? And unto them all adde this, as the greatest of all, that by the calamitie of our neighbours he doth admonish us to repent, who (for any thing that I know) are as great sinners as they; so as if God should bring upon us a heavier judgement than he hath done upon them, yet were it most just, our consciences must needs witness, we have had warning abundantly: But above all, blessed be God, who hath given, and doth daily give us such faire and full warning of the

the last judgement and destruction of all the Reprobate in hell fire, oh beware of them.

The second Doctrine is, that all Gods true servants, when they see by evident signes, that the Lords anger is kindled against his people for their sinnes, and perceive some fearefull judgements to come upon them, they are wonderfully affected therewith, take it to heart, and labour by all good meanes to pacifie and prevent it.

This doctrine ariseth from this word, *Do not lift up a (crie) unto mee*; which noteth, that hee would not in a cold and senslesse manner have prayed, but as being wonderfully affected to foresee the miserie of Gods people for their sinnes, he would with sighes and groanes, yea and bitter teares, have prayed to God for them, if he had not bid him hold his peace; for to cry in the Scriptures, when it is referred to praying, noteth, to pray unto God in most earnest and vehement manner; as where God asked *Moses*, *Why criest thou unto mee* <sup>a</sup>? and *David* complaineth, *O my God, I crie by day*, <sup>b</sup> *and thou hearest not*; and the Apostle saith, That our Saviour, *in the dayes of his flesh did offer up prayers and supplications, with strong crying and teares* <sup>c</sup>: In all which (and many other places which might be alledged to this purpose) crying doth rather signifie mournfull intention of heart, zeale and fervencie of spirit, rather than any loud vociferation and contentions of words. And from this word our Doctrine ariseth; which would first bee confirmed and backed with some other Scriptures. And to begin with *Moses*: when hee

2. Doct.

Observ.

<sup>a</sup> Exod. 14. 15.

<sup>b</sup> Psal. 121. 2.

<sup>c</sup> Heb. 5. 7.

Examples.

\* Exod. 14. 15.

\* 1 Samu. 1. 17.

\* 2 King. 22. 19.

\* Hest. 4. 1.

† Ezrah 9. 5.  
10. 6.

\* Esay 22. 4.

\* Icrem. 4. 19.

saw imminent destruction to the people of God at the red sea, he cried unto God : little did any know the bitter affliction of his soule, but God who saw it, and revealed it, *Moses why criest thou ?* How was *David* moved, when he saw the Angell that smote the people, and said, *Lo, I have sinned and dealt wickedly, but these sheepe what have they done ?* Holy King *Iosiah*, when hee heard from reading the Booke of the Law that was found, what great wrath of God was kindled against the people for their sinnes, to make them a desolation and a curse, he rent his cloathes, his heart melted, and his eyes poured out abundance of teares \*. How did godly *Mordechai* and *Hesther* take to heart the decree gone out for the destruction of the people of God, and humble themselves with sack-cloth, fasting, weeping, and praying, crying with loud and bitter cries \*. When *Ezrah* heard of the great sinnes of the people, and foresaw some imminent judgement, hee rent his garment, plucked off the haire of his head and beard, and did neither eat bread, nor drinke water, but mourned exceedingly †. The Prophet *Esay* foreseeing the captivitie of Gods people, said, *Turne away from me, I will weepe bitterly, labour not to comfort me, because of the spoiling of the daughter of my people* \*: Our Prophet exceeded in this, who thus complained, *My bowels, my bowels, I am pained at the very heart, mine heart maketh a noise in mee, I cannot hold my peace, because I have heard the sound of the trumpet, and alarum of warre, destruction upon destruction is cried* \*; and wished, *Oh that mine head were wa-*

ters,

ters, and mine eyes a fountaine of teares, that I might weepe day and night, for the slaine of the daughter of my people <sup>b</sup> : And againe, Let mine eyes run downe with teares, night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach, and a very grievous blow <sup>c</sup> : The Prophet Ezekiel, upon the same occasion, seeing the Angels destroying Gods people, fell on his face, and cried, *Oh Lord God, wilt thou destroy all the residue of Israel, in pouring out thy furie on Ierusalem* <sup>d</sup> ? Our blessed Saviour wept, when hee prophesied the destruction of Ierusalem <sup>e</sup>. The blessed Apostle protesteth the continuall heavinesse and sorrow of heart, for the miserie of Gods people <sup>f</sup> : and forewarned the Philippians with teares, of the evil to come. By which cloud of witnesses, out of the old and new Testament, our doctrine is sufficiently confirmed, *viz.* That when Gods anger is seene, and some great judgement to befall Gods people is foreseene, Gods true servants are greatly affected therewith, and labour to prevent it. It being then most cleere that it is so, let us now proceed to consider the reasons thereof, why it is so, and why they are thus affected.

The first is, because there is nothing so sweet and deare unto them as Gods love and favour, nothing doth so much affect them with joy as the sense thereof. I say againe, Gods children are men and women, and subject to passion, as others, and are glad of the comforts of this life: but this is the glorious and unspeakable joy wherefore David prayeth, *Lord lift up the light of thy countenance*

<sup>b</sup> Ierem.9.1.

<sup>c</sup> Ierem.14.17.

<sup>d</sup> Ezech.9.8.

<sup>e</sup> Luk.19.41.

<sup>f</sup> Rom.9.3.

<sup>g</sup> Philip.3.18.

*1. Reason.*  
Gods love.



<sup>h</sup> Psal. 4. 6.

<sup>i</sup> Psal. 80. 3. 7. 19.

<sup>k</sup> Num. 6. 6. vlt.

<sup>i</sup> Psal. 30. 5.

<sup>m</sup> Rom. 12. 1.

<sup>n</sup> 1 Cor. 7. 32.

<sup>o</sup> Col. 1. 10.

<sup>p</sup> Col. 3. 20.

<sup>q</sup> Philip. 4. 18.

<sup>r</sup> 1 Thess. 4. 1.  
*Simile.*

*& contrario.*

upon us <sup>h</sup>; and thrice in one Psalme the Church prayeth, *Cause thy face to shine, and wee shall be saved* <sup>i</sup>; Yea, the greatest blessing the Priest could pronounce was, *The Lord blesse thee and keepe thee, the Lord make his face to shine on thee, and be gracious unto thee, the Lord lift up his countenance upon thee* <sup>k</sup>. And no marvell, for David saith, that in Gods favour is life <sup>l</sup>. And if Salomon say, *The favours of an earthly King be as a cloud of the latter raine*, what is Gods? *Prov. 16. 15.* What more urged by the Apostle than this pleasing of God, as, *Offer up your bodies a living sacrifice, holy and pleasing unto God* <sup>m</sup>; and he saith this is a maine thing, wherein the happines of single life consisteth, *the unmarried careth how he may please the Lord* <sup>n</sup>; and S. Paul prayed for the Colossians, that *they might walke worthie of the Lord, to all pleasing of him* <sup>o</sup>; and biddeth children obey their parents in all things, *in the Lord, for this is well-pleasing to the Lord*; and calleth almes, *a sacrifice acceptable and well-pleasing unto God* <sup>q</sup>; and beseecheth the Thessalonians, *so to walke, as they may please God* <sup>r</sup>. Oh, doe good children finde such comfort and content in the good favour and pleasure of their parents; wives, of their husbands; servants, of their masters; and subjects, of their Kings? how much more true joy, content and comfort, doe Gods children finde in Gods favour and good pleasure? So as if hee be well pleased, they care not though all the world be offended. And as nothing is so sweet and joyfull, and highly esteemed and prized as Gods favour, and doth even ravish the heart with joy unspeakable

speakeable and glorious: so there is nothing so bitter and grievous, as sence and appearance of Gods anger: *Who* (saith *Moses*) *considereth the power of his wrath?* *Psal.* 95. Oh it is a powerfull wrath indeed, as *Hezekiah* and *David* say, *It crusheth and breaketh the bones, it woundeth and killeth.* If the wrath of a King, who is but a mortall man, be as messengers of death<sup>1</sup>: what is the wrath of the King of Kings? Oh (saith *David*) *when thou turnedst away thy face I was troubled*<sup>2</sup>; and *Solomon* said, *A wounded spirit, who can beare*<sup>3</sup>? Oh it is the sence of Gods anger troubleth, woundeth, killeth, is the hell on earth, at the appearance whereof, Gods children are so affected, mourne and cry.

The second reason is, because (next unto God) Gods Church and people are dearely beloved, of all the true members thereof, as being the people that God hath redeemed with his blood<sup>4</sup>, entred into perpetuall league and covenant with, yea, the spouse of Christ, *Ephes.* 5. 32. and therefore it wonderfully affecteth Gods servants with griefe, and maketh them cry, when they foresee any judgement or miserie befall them; the rather because in the miserie of Gods Church, Gods glory seemeth to be stained; whereof they are so zealous, that rather than that should happen, *Moses* wished to be blotted out of the booke<sup>5</sup>; and *S. Paul* to be separated from Christ<sup>6</sup>. Oh how father *Eliz* was afflicted at the report of heave newes, when one told him, that *Israel* was fled before the *Philistims*, his two sonnes slaine, and the *Arke* of God taken! It stricke him dead at heart, he fell backward

<sup>1</sup> *Prov.* 16. 14.

<sup>2</sup> *Psal.* 30. 7.

<sup>3</sup> *Prov.* 18. 14.  
No rare thing, that two may be in one bed, and the one in heaven, and the other in hell, on earth.

2. Reason.

They love his Church.

<sup>4</sup> *Acts* 20. 28.

*Amplification.*

<sup>5</sup> *Exod.* 32. 12.

<sup>6</sup> *Rom.* 9. 3.

*Examples.*

\* I Sam. 4. 18.

\* Nehem. 1. 3. 11.  
2. 1, 2, 3.

\* Psal. 137. 5, 6.

3. Reason.  
Wrapping in the  
same judgement.

Confirmation  
By Examples.

ward from his seat, and broke his necke \*; and his daughter in law hearing the same newes, presently fell into the throwes of travaile, and being delivered of a sonne, called his name *Ichabod*. When zealous *Nehemiah* heard how the people of God were in great affliction, Ierusalem broken downe, and the gates burnt with fire, he could not containe himselfe, but sate downe and wept, and being the Kings Cup-bearer, (and as much as his office and life was worth, to appeare sad, and hee never had beene so before) yet now he could not hide it, his countenance bewrayed it, the King tooke notice of it, and asked him, *Why is thy countenance sad, seeing thou art not sicke, this is nothing else but sorrow of heart?* Oh the ruines of Ierusalem lay at his heart; which also made the people of God so imprecate themselves, *If I forget Ierusalem, let my right hand forget her cunning, yea, let my tongue cleave to the roose of my mouth, if I preferre not Ierusalem to my chiefest ioy* b.

The third and last reason (whereof flesh and bloud are more sensible, than the two former) is, That the godly may be wrapped with the wicked, in the same temporall punishment: and therefore when they see it comming, they are much affected, and labour to prevent it. I say againe, howsoever God is marvellous, in commonly providing for his children, before a judgement come, (as we shall heare more hereafter) yet many times even the godly are wrapped with the wicked, in the same temporall punishment, and therefore are so affected. Shall we condemne all that perished

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in the waters <sup>c</sup> ? and all that were consumed with fire <sup>d</sup> ? God forbid : If yee doe, yet know, that though all were not guiltie of the sinne, of making and worshipping the golden Calfe, yet it endangered all ; *Let mee alone*, saith God, *and I will utterly consume them, and blot out their name from under Heaven* <sup>e</sup> : for *Achans* sinne, *Iosuahs* armie is put to flight, and many slaine <sup>f</sup> ; for *Sauls* sinne in killing the Gibeonites, there came a famine upon the land for three yeeres together <sup>g</sup> ; and you know, for that great villanie committed by the inhabitants of Gibeah, in abusing the Levites Concubine, not only vengeance came upon the Citie, wherein it was committed, but upon all the Tribe of *Beniamin*, because they delivered them not up to be punished, but rather would seeme to defend them ; yea, not only upon that Tribe which might seeme justly accessarie, but upon the inhabitants of *Iabelsh Gilead*, because they came not up to the warre, to see Gods judgements executed upon those wicked men <sup>h</sup>. Let him that readeth that story, consider how farre the judgements of God may extend themselves, towards all such as are not affected with Gods anger, and doe not to the uttermost of their power endeavour to punish sin. This was it, made all the people of Israel so much afraid, when they heard how the *Reubenites*, *Gadites*, and halfe the Tribe of *Manasseh*, had erected an Altar on the other side Iordan, and supposed it had beene to offer sacrifice on ; their Commissioners told them, if they did so rebell against the Lord, *the next morrow, the Lord*

<sup>c</sup> Gen. 6. 7. 21. 22.

<sup>d</sup> Gen. 19. 25.

<sup>e</sup> Exod. 32. 10.

Deut. 9. 14.

<sup>f</sup> Iosh. 7. 4.

<sup>g</sup> 2 Sam. 21. 1. 2. 3.

<sup>h</sup> Iudg. 19. 20, 21.

<sup>1</sup> Iosh. 12. 18.

would be wroth with all the Congregation of Israel <sup>1</sup>. If then the zeale of Gods glorie, and love to Gods people will not move, yet the love to our selves and estates, may move us to mourne for sinnes and abominations of the land, and to take greatly to heart, the tokens of anger, and threatnings of judgements, because wee also may be wrapped up in them.

*Obiect.*

But mee thinketh I heare some say, such is Satans malice, and bloudie murtherous desire, to have Gods judgements generall, and therefore dulleth the spirits of Gods children thus; Alas what profit will it be for me to mourne and afflict my soule? if the judgement come, I and mine, all we are, and have, shall be wrapped up in it, as well as those who take nothing to heart, but live joyfully; and therefore let us even eat and drinke, and let God doe his will.

*Sol.*

Oh fainting soule; be not abused and deceived, step up for thy part into the breach, to stay Gods wrath <sup>k</sup>; seeke the Lord amongst the meeke of the earth <sup>1</sup>; for Sions sake hold not thy tongue, and for Ieruselems sake give God no rest <sup>m</sup>; bee one of his remembrancers day and night, in all thy supplications and prayers hold up thy hands against Satan and Antichrist, and bee thou to the uttermost of thy power an enemy to all the enemies of the Church, and *helpe the Lord* <sup>n</sup>, and his people against them, with prayer, *prease*, and push of pike (if thou beest thereunto called) and crie mightily unto God for helpe in this, that God would generally open the eyes of all men to see

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<sup>k</sup> Ezech. 22.  
penult.

<sup>1</sup> Psal. 76. 9.

<sup>m</sup> Esay 62. 6.

<sup>n</sup> Iudg. 5. 23.

*Crowd*

our sins, and the judgments thereby deserved, that all mens hearts may melt into teares, (as *Iosiah* did in the like case °,) and that all (as one man) may goe out and meet the Lord by repentance, before his decree bee executed upon us. Yea, if none shall joyne with thee, but in this case thou mayest complaine with *Eliab*, that thou art left alone °, yea so farre from helping, as that they doe mocke and discourage thee, as *David* complained, *For thy sake I have borne reproach, and shame hath covered my face: when I wept, and chastened my soule with fasting, that was my reproach, I put on sack-cloth, and became a proverbe, they that sate in the gate spake against me, and drunkards made songs of me °*; yet for thy part still wrestle with God °; the prayer of one righteous man availeth much with God, if it be fervent °; one *Moses* stood in the gap °; and one *Phinehas* turned away the wrath from all Israel °; *Phinehas* prayed, and the plague stayed; and *Lot* by his prayer saved Zoar, *Gen.* 19. 22. But how ever God dealeth, thou shalt bee sure to deliver thine owne soule °; God hath a tender eye to all such as are affected at the testimonies of his anger. Before the six destroying Angels are sent forth, one clothed in linnen, with a writers inke-horne by his side, is bid go thorow the midst of the Citie, & set a marke upon the foreheads of all them that sigh, and crie for the abominations of Ierusalem: then are the Angels sent forth to destroy, but yet with this charge, *Come not neere any man on whom is the marke °*. And againe, before the foure destroying Angels, went forth an Angell, having the seale

° 2 Kings 22.  
penult.

° 1 Kings 19. 10.

° Psal. 69. 7.

° Gen. 32. 26.

° Iam. 5. 16.

° Psal. 106. 23.

° Numb. 25. 11.

*Comfort.*

° Ezech. 14. 14.

° Ezech. 9. 4.

\* Rev.7.3.

\* Gen.7.16.

\* Gen.19.22.

\* 1 Theff.2.16.

\* Dan.6.22.

\* Dan.3.27.

of the living God, cried to them with a loud voice, *Hurt nothing, till we have sealed the servants of our God in their foreheads* \*. Before the floud come, God will provide for *Noahs* safetie, he will not only direct him to prepare an arke, but himfelfe wil see him in, yea and shut him in himfelfe<sup>a</sup>, would not suffer or trust any other to doe it, but would have the locking and sealing of the doore with his owne hand: and shall *Lot* perish in *Sodome*, whose righteous soule had beene so vexed with their uncleane conversation? No, no, he shall have warning to be gone, yea if hee stay too long, they will take him by the hand, and draw him away: neither can they doe any thing, till hee bee safe in *Zoar*<sup>b</sup>. And histories report, that before the last and finall desolation of *Jerusalem*, there was a voice heard amongst the Christians, Goe forth to *Pella*, goe forth to *Pella*; which so soone as ever the Christians had done, and that they were safe there, the Citie was sacked, and the wrath of God poured out upon it to the uttermost \*. You have heard how God advanced *Daniel* in *Babylon*, and miraculously delivered him out of the *Lions den*<sup>d</sup>, and the three children from the fierie furnace \*: But what need wee goe further than our present prophesie for the clearing of this point? Doth it availle *Jeremie*, that he hath so bitterly wept, mourned and lamented, and prayed unto God? Yes, yes, because hee had beene so faithfull, God provided well for him, for *Nebuchadnezzar* himfelfe gave charge to *Nebuzaradan* his chiefe steward, to looke well to *Jeremie*, and doe



doe for him as he would, and let him goe whither he would; and indeed he did so, putting him to his choice, whether he would goe to Babylon and receive kindnesse there, or stay in Judah: and because he desired rather to stay in Judah, hee gave him vit-  
 tuals and a reward, and let him goe whither hee would<sup>1</sup>, so as he found a great deale more favour from the enemies, than hee did from his owne Princes and people. Yea (and worthie to be noted) *Ebedmelech*, who had spoken good to the King, and beene a meane to deliver him out of the dungeon, God promised him his life for a prey, *Ierem. 39. ult.* And *Gedaliah*, whose father *Ahikam* had beene his great friend, and saved his life, *Ier. 26. ult.* And *Baruch* his Scribe, and others that feared God, and had beene *Ieremies* friends, and encouragement, even these had their lives given for a prey, were left behinde in the land, and *Gedaliah* the sonne of *Ahikam*, made their governour in Mizpah<sup>2</sup>.

<sup>1</sup> *Ier. 40. 1, 3, 4, 5.*

Oh thus the Lord hath many wayes to deliver his out of troubles and miseries, and hee will doe it, if it be for his glorie and their good; if otherwise, hee be pleased to wrap them up in the common calamitie, yet even that shall turne to the furtherance of their salvation, and God will so enrich them with patience and comfort in assurance of Gods love, that in such miserie, they shall bee most happie. How ever things goe, it shall bee well with the just.

<sup>2</sup> *Ierem. 38. 7.*

39. 15.

26. 24.

40. 5.

*Vse.*

The Doctrine being thus confirmed, the reasons thereof rendred, and objection against the  
 F 3

*Testimonies.*

practise

practise thereof removed ; it now followeth to consider what are the testimonies, whereby Gods servants doe witnesse to others, and specially to God, and their owne soules, that they are amongst the small number of such as doe take Gods anger and judgements to heart :

*Division.*

Common.

Testimonies private.

<sup>k</sup> Gen. 18. 22.

<sup>l</sup> Deut. 9. 13.

<sup>k</sup> Neh. 1. 4.

2. Testimonies publike.

And they are of two sorts, viz. common to all Gods good servants, and speciall or proper to some sorts of them ; the common testimonies are of two sorts, private and publike ; private testimonies are praier, and intercession, helped with fasting and humiliation, that so they may pray the more fervently, and cry mightily unto God to spare his people. No sooner did God reveale to *Abraham*, his purpose to destroy Sodome, but he fell instantly to praier, and most vehemently importuned him to spare them <sup>h</sup>. When did God ever manifest to *Moses* his conceived anger against his people, and threatned a judgement, but *Moses* was downe on his face crying to the Lord, contending with him, and urging of him, for his name and glory, grace and goodnesse, mercies, promises, oath, and covenant, to forgive and spare <sup>i</sup> ? When *Nehemiah* heard of the misery of Gods people, and Ierusalem, he *sate downe and wept, and fasted, and prayed, before the God of heaven* <sup>k</sup> : The second are more publike, and are either of gesture, as in *Nehemiah*, or words, when every man and woman, according to their places and gifts, doe call on others, of their families, or neighbours, to humble themselves, and seeke to prevent the judgement threatned. So *Mordechai*,  
(when

(when he heard of the bloody Decree that was passed) was not contented to put on sackcloth and mourne in secret; but went into the midst of the City, and cried with a loud and bitter cry, and made it knowne to *Hesther*, and *Hesther* would have all the Jewes in Shushan to fast too<sup>1</sup>. The Prophet saith, *All such as feared God, stirred up one another, by speaking often to one another, saying, feare the Lord*<sup>m</sup>. This is it the Apostle aimeth at, *Exhort one another daily whilst it is called to day, lest any of you be hardened through the deceitfulnesse of sinne*<sup>n</sup>: and *provoke one another to love and good workes*, Heb. 10. 24. And so the shipmaster wakened *Jonah*, and bade him call upon his God; Iona. 1. 6.

The more proper and speciall testimonies, concerne two sorts of Gods servants, viz. the Minister and Magistrate. The faithfull Minister of God, testifieth that he taketh to heart the anger of God, and threatned judgement; by three things. First, by *lifting up his voice like a trumpet*<sup>n</sup>, and giving warning, for which purpose they have the titles of *Seers*<sup>r</sup>; and *Watchmen*<sup>q</sup>, *I have set watchmen upon thy walls, O Ierusalem*. They must have eyes in their heads, and from their watchtower, see anger and judgement asfarre off, and like faithfull watchmen, from the wall, give warning to the City, as soone as ever they descry the Lord comming against his people. Secondly, they must labour by their Ministry, to bring the people to repentance, that so Gods wrath may be pacified, and judgements prevented; and to that end, they must faithfully reprove them for their sinnes,

<sup>1</sup> Hest. 4. 1. 16.

<sup>m</sup> Malac. 3. 16.

<sup>n</sup> Heb. 3. 13.

Proper testimonies.

1. The Ministers.

1. Giving warning.

• Esay 58. 1.

<sup>r</sup> 1 Sam. 9. 9.

<sup>q</sup> Esay 62. 6.

As the sleepe and careless watchman is hanged, that giveth no warning, so the Minister must answer for bloud of soules.

2. Preach repent.

sinnes, and let them see the hainousnesse of their transgressions, and call earnestly upon them for repentance. Thus did *Noah* before the flood, *Lot* before the burning of Sodom, the Prophets *Isay*, *Ieremy*, *Ezechiel*, *Joel*, before the Captivities: *Repent your hearts and not your garments, and turne to the Lord your God*, \* : thus did Christ and *Iohn Baptist* before the finall destruction of the Iewes, *Repent, repent, Except yee repent yee shall all perish* <sup>c</sup> : Now is the axe laid to the root of the tree; and, O generation of vipers, who hath forewarned you to flee from the anger to come? bring forth fruits worthy amendment of life \* : yea thus have all Gods servants done, that desire to be free from the bloud of all men \* : for if they give not warning, the bloud is required at their hands \*, and therefore it behoveth them to bestirre themselves, that if it be possible they may save Gods people from the wrath to come, or at least deliver their own soules, and be found a sweet savour unto God, even in them that perish \*.

Thirdly, it is the faithfull Ministers duty to be very tenderly affected towards all such as mourne in Sion <sup>d</sup> ; and with *David* are afraid of Gods judgements \* ; they must be sure to speake a word in due season to such as are weary <sup>e</sup> . God gave the Prophet *Isay* a charge, to speake comfortably to the heart of Ierusalem <sup>f</sup> . And hence it is that the Prophets, Christ, *Iohn Baptist*, and the Apostles, did ever interlace reproofes and threatnings, with heavenly comforts, to prepare them for times of triall and tentations; that howsoever they

<sup>c</sup> *Joel* 2.13.

<sup>d</sup> *Luk* 13.3.

<sup>e</sup> *Matt* 3.7.10.

<sup>f</sup> *Aet* 20.26.

<sup>g</sup> *Ezek* 3.18.

<sup>h</sup> *2 Cor* 2.15.

Thirdly, preach comfort.

<sup>i</sup> *Isay* 61.3.

<sup>j</sup> *Psal* 119.

<sup>k</sup> *Isay* 50.4.

<sup>l</sup> *Isay* 40.2.

they lived amongst the wicked, and some great judgement and generall might come, yet come what will, it should goe well with them; yea let vs Ministers be assured, the Lord will require as strict an account of us, how we have cheared and comforted the godly, as that we have reprov'd and threatned the wicked.

And I say upon this occasion, in the word of the Lord, Be of good comfort all godly Magistrates, and Governors, if your hearts be set aright to advance Gods Religion, and holy Gospel of Christ, and to suppress and beat downe Atheisme, Poperie, and all wickednesse, whereby Gods anger is kindled, and heavie judgements procured. Be of good comfort yee Ministers of Christ, that watch and warne Gods people, having continuall sorrow and heavinesse <sup>e</sup> to see their sinnes, and being farre off from serving the time, and flattering them, saying, *Peace, peace, when there is no peace* <sup>d</sup>, but faithfully reprov'ing them for all their sinnes, and earnestly calling on them for repentance. And be of good comfort, all yee people, whose hearts are broken with godly sorrow, to see the sinnes of the Land; and you that strive to *keepe your selves unspotted of the world* <sup>e</sup>, and to *walke worthy the Gospel* <sup>f</sup>, and *such great mercies as God vouchsafeth*; and humble your soules before God privately in fasting and praiers, and so farre as you can (and is lawfull) labour to draw on others in the like practise of piety: know that you are sealed and maintained of God; *assure your selves the eye and hand of God are on you for good* <sup>g</sup>;

*Exhortation.*

1. To Magistrates.

2. To Ministers.

<sup>e</sup> Rom. 9.2.

<sup>d</sup> Ierem. 6.14.

3. To all godly ones.

<sup>e</sup> Iam. 1. ult.

<sup>f</sup> Ephes. 4.1.

<sup>a</sup> Nehem. 1.8.

<sup>b</sup> Lament. 3. 22.

<sup>c</sup> Esay 54. 10.

<sup>d</sup> Jerem. 33. 22.

<sup>e</sup> Esay 49. 16.

<sup>f</sup> Esay 57. 1.

2. To Magi-  
strates.

good <sup>a</sup>; his compassions shall not faile <sup>b</sup>; the hills shall sooner remove out of their places <sup>c</sup>; than his mercy can be removed from you; his covenant with day and night, shall sooner be broken, than with you <sup>d</sup>; you are written upon the palmes of his hands, and are ever in his sight <sup>e</sup>; and either God will be pacified, and spare for your sakes; or (as he knoweth best) will provide for you, either take you to himselfe, that you shall not see the evill to come <sup>f</sup>; or whatsoever evill come, his good Angels shall guard you, his spirit support you, his grace be sufficient for you, he shall enrich you with peace, patience, and joy, and in good time, make an end of all misery, and set the crowne of immortall glory on your head. <sup>g</sup>

The second duty particular, is for the chiefe Magistrate to command such as are subordinate and inferiour, to see execution; these are to testifie, how greatly they are affected with tokens of Gods wrath, and appearance of judgements, by labouring to reforme sinne, and enjoyning fasting, and humiliation, for pacifying of Gods anger, and preventing of judgements. Thus did Moses, Iosuah, David, Jehoshaphat, Nehemiah, He-  
sey King of Ninivic. It would aske too long a time, to shew you how wonderfully God hath beene appeased, and how strangely judgements have beene prevented, by this most godly and Christian exercise: the Scriptures are plentiful in this point. Yea it is registred, that even Ahab, only thereunto moved with a base feare of judgement threatned, and but fasting and wearing sackcloth

sackcloth in hypocrisie, God deferred the judgement untill his sonnes daies <sup>m</sup>. Oh what a blessing did this Land receive hereupon in *Ann.* 1588. I am perswaded, never any did humble themselves before the Lord, in true fasting and praier, but found a blessing from heaven thereon. Oh that I could but perswade you to make triall hereof, and to prove the Lord herein: I assure my selfe, God is the same loving God, as ready now as ever, most graciously to answer the soules that setteth it selfe aright to seeke God, by such waies and meanes as he hath prescribed.

Now let us come and make application of these things to our selves. That God hath many waies testified his anger and displeasure, and not only threatned, but also in some measure executed his judgements, who so blinde as seeth not? But how are men and women affected herewith? Doe we, in the conscience of our sinnes, judge our selves unworthy of any common blessing, peace, food, sleepe, apparell; and most worthy of all those heave judgements, which either he hath threatned, or executed on any others? Are we afraid of Gods judgements, and specially of those that are spirituall? I say againe, of those that are spirituall, and most dreadfull? Doe we grieve exceedingly and mourne in our soules, that we have so justly offended God, and purchased his anger and displeasure, and to have the very floudgates and all the fluces of his judgements drawne up, to our utter overthrow and destruction? Doe we bend our selves with all our strength to pacifie

<sup>m</sup> 1 King. 21. 27.

*Application.*

*Examination.*

Sight of sinne.  
Vnworthinesse.

Fear.

Sorrow.

Prevention.



God, and prevent his judgements? And to that end, doe we with full purpose of heart, resolve to forsake our owne knowne sins? and to put in practise all holy purposes and vowes? to reforme presently whatsoever we know to be amisse in us? and to shew forth more true zeale of Gods glory, and the power of godlinesse in our lives, than we have done? Doe we poure out our soules in instant praiers and supplications, with sighs and groanes unto God, for our selves and his Church? and as our callings and gifts enable and give leaue, doe we stirre up and provoke others to doe so?

*Consolation.*

If this be so, it is happy, and I cannot but comfortably assure my selfe, there are thousands and ten thousands that doe so; yea how abundantly have men and women in this Land, in this Countrey, and in this City, declared their love to the Gospell, and compassion to the poore distressed Saints that professe it? which, I doubt not, but God hath registred in his booke, and will, in his good time, remunerate with a large recompence of reward; and I trust we shall yet see Ierusalem in prosperity, and peace upon Israel. How ever it please God to deale, yet all such shall finde grace, mercy, and peace with God; let such cast their care on God, for he careth for them.

*Lamentation.*

But let me lament, that there are too too many amongst us, Atheists, Papists, prophane and irreligious persons, as senselesse as blocks and stones of their sinnes, Gods anger, and Gods judgements: who being called to weeping and mourning, baldnesse,

nesse, and girding of sack-cloth, make songs on those that doe so, Psal. 69. Doe slay oxen, and kill sheepe, and for their parts, eat flesh, and drinke wine<sup>o</sup>. Tell them of the afflictions of Gods people, they sit drinking still, let Shushan bee in never so great perplexitie<sup>o</sup>; yea, eat the calves out of the stalls, and lambs out of the flocks, drinke their wine in bowls, anoint themselves with best ointment, and invent to themselves instruments of musicke, like David, but are not sorrie for the afflictions of Joseph<sup>p</sup>. Yea, I would there were not too many Edomites, who rejoyce in the calamitie of the Church, and say, There, there, so would we have it, persecute and take them, there is none to deliver them, there is no helpe for them in God, *Downe with it, downe with it, even to the ground<sup>a</sup>*; who would be glad that all religion, and the professors, were utterly ruined and rooted out, and all as prophane as themselves. Tell them of their sinnes, they doe not know any such things, nor beleeve that any are better than themselves. Threaten them with judgements, pestilence, famine, sword, they make a mocke, *Let us eat and drinke, for to morrow we shall die<sup>z</sup>*; The Prophets words are but winde, *to morrow shall bee as to day, and much more abundant, Esay 56. ult.* Or else desperately say, *Let God hasten his worke, even his great worke, that wee may see it<sup>t</sup>*; Or else presumptuously say, *I shall have peace, though I walke in the stubbornnesse of mine heart, and adde drunkennes to thirst, no evil shall happen to me<sup>l</sup>*. Others are secure; for They have made a covenant with death, and are at agreement with hell, when the

<sup>o</sup> Esay 32. 12.

<sup>o</sup> Hesth. 3. ult.

<sup>p</sup> Amos 6. 6.

<sup>a</sup> Psal. 137. 7.

<sup>t</sup> Esay 22. 14.

<sup>l</sup> Esay 5. 19.

<sup>l</sup> Deut. 32. 19.

■ Eſay 28.15.

overflowing ſcourge ſhall paſſe thorow, it ſhall not come neere them, they have made lies their refuge, and under falſhood have hid themſelves \*. Others are angrie with the Prophets that threaten, as they accused *Ieremie* to the King, that the world was not able to beare his words, that hee diſcouraged the people, and was never well, till he was in priſon, *Ierem.* 38. 4. Thus they put off the evill day farre from them, and approach to the ſeat of iniquitie, going from evill to worſe, without all feare of God or man, hating to bee reformed.

Conclusion.

Oh prophane Atheiſts, Belly-gods, and Worldlings, know that it is not for your ſakes that God ſpareth, it is for his ſervants ſakes, amongſt whom yee live, that yee enjoy ſo large a ſhare in many good bleſſings of God; ſuch as yee deſpiſe and make a mocke of, yea extremely hate and perſecute, are they, that ſtand in the breach, and turne away Gods judgements; but if our ſinnes grow ſo full, and God make way for his fierie wrath, by taking away ſuch, and that his judgements doe breake out, you ſhall not eſcape, nay you ſhall drinke deepe of the cup of Gods wrath, yea ſucke and wring out the verie dregs of the ſame \*; you ſhall finde your ſlaves to be but broken reeds x, and all your ſhelter for defence, lying, falſhood, and vanitie; ſhift and ſhuffle, and flie whither you will, you ſhall not bee able to flie from his vengeance; though you could dig to hell (as the Prophet ſpeaketh y) yet Gods hand would ſerch you thence; though climbe up to Heaven, hee would

\* Pſal. 75. 8.

x Eſay 36. 6.

y Amos 9. 2.

would pull you downe; though hide your selves in most secret caves, and under rocks and mountaines, yet even there shall his vengeance finde you out: flie whither you will, he will command the sword, the pestilence and famine, to pursue you with terrour of heart, and trembling of conscience, the Lord will ever, and everie where, set his face against you for evill, and not for good, till hee hath rooted out your names from under Heaven, destroyed you from off the face of the earth, and cast you into hell, the place prepared for the Devill and all reprobare ones.

If therfore thou deligest to finde mercie and comfort; Repent, be sorrie for thy sinnes, mounne that thou hast displeased and offended God, tremble to thinke of his judgements, doethy best endeavour to prevent them: for howsoever it shall please God to deale, such and such only shall bee most happie. And so much for the second Doctrine, It followeth.

The third Doctrine is, That Gods faithfull servants are verie powerfull with God, and as his deare favourites, by their prayers, to prevent and turne away judgments and calamities, from themselves and Gods people. This Doctrine I raise from the word (*Pagang*) which signifieth to resist, or withstand, as *Jerome* translateth it \* *Non mihi obstitas*, Doe not withstand me; for the word in native proprietie, intendeth a kind of force or violence \*. One place shall serve amongst many, for to enlighten this point; this word is used in the booke of *Judges*, where *Zebah* and *Zalmunah* en-

treat

3. Doff.

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\* *Jerom. Translat.*

\* *Impetum fecit.*  
*Pentaglott.*

\* Iudg. 8. 21.

\* Inter & code.

Confirmation

\* Esay 64. 7.

Observe.

\* Ezech. 22.  
penult.

treat Gedeon, *Rise thou and fall upon us* \*; and is, by metaphor, frequently ascribed unto prayer; wherein Gods servants use an holy force and violence unto God, in their deprecations; which thing also our English translation signifieth, Doe not (*intercede*) which is properly a Latine word, and signifieth to come betwixt \*; and so to let, hinder, withstand, or prohibit the doing of a thing. As if God had more plainly said, according to the originall and Translations, I am purposed that this people shall be carried into Captivitie, and doe not thou by thy prayers come betwixt me and them, to let, hinder, withstand, or resist mee. The Doctrine thus naturally and properly raised, is well fortified and backed by many other, both positive and exemplarie Scriptures. The Prophet *Esay* complaining of the great want of prayers, doth it in this forme, *There is none that calleth upon thy name, that stirreth up himselfe to take hold of thee* \*.

First, observe how in times of greatest need, Gods servants may be so dull, as to have need of stirring up, like unto that elegant metaphoricall decomposite of the Apostle unto *Timothie*, *Stir up the gifts of God*. The graces of God being like fire, must ever and anon be ruffled and stirred up, else will grow cold, *αὐτὸς ἐκψύει*. Oh stirre up your selves.

Secondly, being stirred up by prayers faithfull and fervent, men lay hold on God: And againe, *I sought for a man among them, that should make up the hedge, and stand in the gap before me, for the land, that I should not destroy it* \*. Our Saviour speaketh of offering violence to the Kingdome of Heaven,

and

and the violent taking it by force <sup>d</sup>; wherein prayer hath a speciall part; for woe were it with many, if bodily strength carried it away, but the poorest and weakest Christian sicke in bed, and scarce able to breathe, yet by sighes and groanes may offer violence, and take Gods kingdome by force: and *S. Paul* beseecheth the Romanes, *For the Lord Iesus Christs sake, and for the love of the Spirit, that they would strive with him in their prayers to God for him* <sup>e</sup>. He would have them pray, but not coldly and negligently, as the Papists mumbling and tumbling over their beads, when their mindes are wandring about earthly occasions; but hee would have them strive with God, and put all their strength to it; yea, to strive to the shedding of blood, as <sup>\*</sup> the word signifieth. *Christ being in an agonie, his sweat was as it were great drops of blood* <sup>f</sup>. Thus for confirmation of this Doctrine, you have God and his Prophets in the old Testament, and Christ and his Apostles in the new. To this purpose, sweer are the sentences of some of the Fathers. An ancient one saith, When prayers joyne together in devotions, they doe (as it were) even band themselves together to encounter God <sup>\*</sup>. And another saith, The Saints have God so bound, that he cannot punish without their permission and licence <sup>\*</sup>. Loe, loe, the incomprehensible mercie and loving kindnesse of God, towards such as truly feare and serve him, making them in his goodnesse, in his bottomelesse goodnesse (I say) so powerfull and mightie with him, that their prayers are as it were bands to tie

H

his

<sup>d</sup> *Matth. 11. 12.*

<sup>e</sup> *Rom. 15. 30.*

<sup>\*</sup> *οὐκ ἀντιστοιχῶντες,  
Simul contendere.*

<sup>f</sup> *Luk. 22. 44.  
ἡ ἰσχυρὰ ἡ ἁγία  
ἀγωνία.*

<sup>\*</sup> *Quasi manus fa-  
lla Deum ambiunt  
orantes. Tertull.*

*Apolog.*  
<sup>\*</sup> *Ligatum habent  
Sancti Deum, ut  
non puniat nisi per-  
miserint ipsi.  
Bernard. in Cantic.  
Serm. 30.*

s Psal. 4.

Examples.

h Gen. 32. 7. 24.

i Hosh. 1. 2. 4.

k Gen. 33. 10.

his hands, and as a wall against him, that hee cannot execute his anger (though most justly deserved) unlesse they will suffer him, and (as it were) stand out of his way. How may the consideration hereof make us exclaime, *O Lord, what is man, that thou art mindfull of him, or the sonne of man, that thou regardest him* <sup>s</sup> ! or (as Iob hath it) *That thou doest set thine heart upon him*, Iob 7. 17. Will you see how powerfull Gods Saints are with God by their prayers, (I meane not to obtaine great blessings, and doe great works, the Scripture is so full in this, I should finde no end) but (according to the Text and Doctrine raised) in preventing threatned judgments to themselves, or the Church of God: Take a few, selected out of many, for instance. When *Jacob* foresaw destruction threatened to himselfe, and wives and children, by his cruell and bloudie brother *Esaue*, comming out against him with 400. men, then saith the Text, *was Jacob greatly afraid and distressed, and falleth to prayer unto God for deliverance* ; yea, and with that fervencie, that hee is said *to wrestle with God*, and *told him hee would not let him goe, till hee had blessed him* <sup>h</sup> ; and in the end, by his prayers and teares he prevailed <sup>i</sup> ; and thereupon was his name changed from *Jacob* into *Israel*, which signifieth a *Prevailer with God* : the evill he feared was removed, his brother that came out against him as fierce as a Lion, when they met, was as meeke as a Lambe ; yea, hee confesseth hee saw his face, *as the face of God* <sup>k</sup>. When the Amalekites came out against *Israel*, and threatned their destruction, *Moses* went

up



up into the mountaine and prayed, and when hee held up his hands in prayer unto God, Israel prevailed; but when he let downe his hands, *Amalek* prevailed<sup>1</sup>: which sheweth, that the pish of *Moses* prayers, did more than the pikes of all Israel besides. When againe, for that great sinne of worshipping the golden Calfe, God, before hee signified to *Moses* his purpose to consume them, and blot out their names from under Heaven, bade him let him alone; yet *Moses* by prayer prevailed with God, for pardon of their sinne, and continuance of his favour<sup>m</sup>; whereof *David* speaketh thus, *He said he would destroy them, had not Moses his chosen stood before him in the breach, to turne away his wrath*<sup>n</sup>; where he compareth *Moses* to a valiant Captaine, who when besieging enemies have made a breach in the wall, & the Citie is like to be lost, steppeth up into the breach, and defendeth it, which *Moses* did by the power of his prayer, and turned away Gods wrath from his people. Againe, for the children of Israels murmuring against *Moses* and *Aaron*, the plague beganne amongst them, and there died foureteene thousand and seven hundred, wherefore *Moses* commanded *Aaron*, quickly to take fire from the Altar, and put on incense, and stand betwixt the living and the dead, and so the plague ceased<sup>o</sup>; whereof in the Wisdome of *Solomon* we have an excellent paraphrase, and fitting our purpose: the blamelesse man made haste, and stood forth to defend them, and bringing the shield of his Ministerie, even praier & the propitiation of incense, he set himselfe

<sup>1</sup> Exod. 17. 11.  
Plus precando,  
quam praelando.

<sup>m</sup> Exod. 32. 10. 14.

<sup>n</sup> Psal. 106. 23.

<sup>o</sup> Num. 16. 41. 46.

p Wiſd. 18. 21.

## Simile.

q Pfal. 103. 13.

r Eſay 66. 13.

f Pfal. 145. 19.

t 2 Sam. ult. 16,  
17.u Actis 27. 24. 37.  
ult.

\* Heſth. 4. 16, 17.

againſt the wrath, and overcame the deſtroyer <sup>p</sup>; the words in the Greeke Text are verie ſignificant, *προμαχων, propugnauit*, hee fought valiantly; hee brought forth, *το ε ιſθιας λειτουριας οπλον, Arma Miniſterij*, the weapons of his Miniſterie, and *εις την θυμην*, he reſiſted wrath, *non vi, ſed precibus*: all the created powers in heaven and earth cannot reſiſt God, yet may a poore man, by the power of his prayers, turne away Gods wrath; and procure an undeſerved bleſſing, and remove a moſt juſt deſerved puniſhment. As the young infant more preuaileth with the father. or mother by a teare, than the ſtrength of arme; ſo God pitieth us as a father <sup>q</sup>; hath more compaſſion than a mother <sup>r</sup>; he cannot but fulfill the deſires of ſuch as feare him <sup>f</sup>. *David* ſaw the Angell ſtretching his hand out upon *Ieruſalem* to deſtroy it, and yet by praier preuailed with God to ſpare it; who ſaid to the Angell, *It is enough, ſlay now thine hand* <sup>t</sup>. In that great tempeſt by ſea, when there was no hope of life, yet *Paul* prayed, and God gave him the lives of all that paſſed, being to the number of two hundred threſcore and ſixteene ſoules; ſo as though they made ſhipwracke, and with the violence of the ſea the ſhip was broken to peeces, yet not one ſoule was loſt, all came ſafe to ſhore <sup>u</sup>. And if the praiers of one be ſo powerfull with God, how much more the praiers of many being united? Let *Heſther*, and *Mordechai*, and the Jewes, faſt and pray, and then commeth moſt wonderfull deliverance to Gods people, and deſtruction to their enemies <sup>\*</sup>. Doth there come up an huge multitude

multitude of Moabites, Ammonites, and Mount Seir, against King *Iehoshaphat*? let but him proclaime a fast throughout all Iudah, and let them pray, and God will make their enemies destroy one another, and he and his shall looke on, and only sing and praise God\*. Oh *Peter* is in prison, a great calamity is thereby threatied to the Church, but if the Church make praier to God for him, the Angell of the Lord came, with great power and glory into the prison, and brake off *Peters* chaines, opened the prison doores, yea and made the iron gate open of it owne accord 7. Loe how the praier of Gods children are stronger than fetters and gates of iron. Yea Christ is gone on high, and hath left his Church; what is now to be done? let them continue in praier, and doe their duty: after the Holy Ghost commeth, as this day witnesseth; which, and much more, that might be said to this purpose, doth abundantly confirme your raised Doctrine, viz. That Gods faithfull servants by their praier, are powerfull with God, to turne away and prevent threatied and imminent judgements, to themselves or the Church of God: which made zealous *Luther* say, There is nothing omnipotent under God, but faithfull praier\*: This commandeth all things, in heaven, earth, hell; in all the elements, aire, fire, earth, water. But it would not be amisse to search, that we may know the reasons, why the praier of Gods servants are so powerfull with God, and they are principally these two, viz.

First, our praier are not our owne, as the  
H 3 worke

*Alsa?*

x 2 Chron. 14.  
9, 10.

7 Act. 12. 7.

\* *Oratio fidelis*  
*omnipotens, Luth.*  
*Est quoddam omni-*  
*potentia precum.*  
*Affledias Sysem.*  
*Theolog. lib. 4. cap. 2.*

*Reasons.*

## 1. Gods Spirit.

\* Rom. 8. 26.

\* Rom. 8. 15.

\* *Ab ipso accipiam, ut contra impetum percussioni eius opponantur: atque ut ita dixerim, cum ipso Deo se erigunt contra ipsum.* Greg. mer. lib. 9. cap. 12.

b 1 Ioh. 5. 14.

c Ioh. 16. 23.

d Esay 66. 3.

e Esay 1. 15.

2. Gods free love.

worke of our reason, will, affections, or any thing that is naturall in us, but the operation of Gods owne Spirit in us; *For as for us, we know not what to pray as we ought, but the spirit it selfe maketh request for us* \*; and againe, *It is the spirit of adoption, whereby we cry Abba Father* \*. In nothing is there so evident demonstration of the spirit of God, as in zealous praier. To which purpose Gregory hath an excellent saying, The Saints receive from God, what they oppose to his blowes, and, as I may say, from him it is, whereby they lift up themselves against him, and whereby they are enabled to resist him \*. *Jacob wrestled with God & prevailed, but it was God gave him the strength so to doe*; now God cannot but acknowledge the worke of his owne Spirit, and therefore, *we know that whatsoever we aske of the Father according to his will, he beareth us* b; and our Saviour hath said, *Whatsoever yee shall aske my Father in my name, he will give it you* c. But the praiers of Turkes, Iewes, Idolaters, Heretikes, Infidels, Hypocrites, are of no power with God, because such are not made by the Spirit of God; the praiers of a wicked man are abominable, and turne into sinne; no more accepted of God, *than if he cut off a dogs necke* d; God hath threatned, *that though such doe multiply their praers, hee will not heare them* e.

The second reason hereof, is Gods owne free love and mercy, who is pleased to make all the faithfull his favourites, so as *Haman*, nor any favourite, could ever doe so much with those Monarchs

narchs and Kings, that have set their love upon them, as the least of Gods Saints may doe with the Lord : for if earthly Kings be exceedingly offended, favourites must give way, *Hamans* face must be covered, he shall never see the Kings face any more<sup>r</sup> : But though God be angry, and have mustred his Armies, yea and besieged, and battered, so powerfull are Gods servants, that they can stand up in the breach, and by their prayers turne away threatned judgements. Oh who would not be such a Kings favourite ! who canaot deny any thing, which is for his glory, and their true good ? The more I thinke on this, the more I am astonished, that man, poore, miserable man, weake, sicke, diseased, vile and abominable in his owne eies, despised of others, yet should be such a favourite to the King of Kings : Oh the free mercy and love of God ! How should the consideration hereof ravish us ?

This being so, when the finnes of a people are full, and when the Lord is purposed to bring a judgement upon a people, hee commonly maketh way thereunto. As an earthly King purposing to doe a thing which he knoweth is displeasing to his favourite, who would hinder him in it, will make way, by sending him out of the way, or forbidding him to speake, or some way taking him off : So the Lord, sometimes by taking to himselfe, and calling out of this world, such as else would stand in the gap ; whereof the Prophet *Esay* thus speaketh ; *The righteous is taken away from the evil to come* \*. Thus God tooke away good

<sup>r</sup> Hest. 7. 3.

<sup>r</sup>. Restraint  
Death.

<sup>r</sup> *Esay*. 57. 1.

<sup>h</sup> 2 Chron. 34. 28.

\* Moritur B. Augustinus in urbe Hippone, cum à Vandalis obsideretur, temporibus Theodosij Junioris, Anno Dom. 430. Saxt. Senenf. lib. 4. 2. Restraint, i 1 Sam. 16. 1.

\* Malū, orationem, ejusque vim amovere, Cassro. in Jerem. pag. 73.

good King *Iosiah*, that in his sonnes daies he might bring the threatned evill upon the Land <sup>h</sup>: And God tooke good *S. Augustine*, when his City Hippo was besieged by the Vandals, that he should not stand in the breach for them\*.

Or if he suffer them to live, he restraineth them from praier, as here he did our Prophet; and rebuked *Samuel*, *How long wilt thou mourne for Saul, seeing I have reiected him from reigning over Israel*<sup>1</sup>. Or else he takes away the spirit of praier, and doth suffer it to be dulled, as that they cannot pray fervently; as *Esay* complained that no man did stirre up himselfe \* to lay hold on God, but as it were grew weary.

As then it is a most comfortable thing to see godly men to live, and to see men zealous in preaching, praying, and serving God; as when a storme commeth, to see all men betake themselves to their tacklings, as the Prophet saith, to stirre up themselves to lay hold on God: so is it a fearefull thing to see the righteous taken away by death; or such as have beene zealous, to become cold, carelesse, and negligent, set all at six and seven, let others care whom it doth more concerne, and so pass it over from one to another. For hereby God even maketh way to the execution of some great judgement, by removing such as might stand in the breach, and stop his course.

*Application.*

And verily, herein lieth no small part of our feare, that within these few yeeres past, God hath taken away a great number of his faithfull servants,

vants, both Magistrates, Ministers, and Christian people; and howsoever in his mercy, he hath left a remnant, some few *Noahs*, and *Lots*, *Nehemiah*s, and *Esaies*, that being sensible of Gods judgements, doe warne this secure and unthankfull world, lift up their hearts and hands with *Moses* against *Amalek*, make intercession with faithfull *Abraham*, mourne for the abominations of the Land, wrestle and weepe with *Jacob*, (otherwise we had surely beene made long agoe as *Sodom*e, and like to *Gomorrha*<sup>k</sup>) yet alas, what are these amongst so many prophane, carelesse, and secure sinners? and how are these scorned and derided, disgraced and discouraged, how are such for signes and wonders in Israel, *Esay* 8. 18. and generally wished they were taken out of the way, as those that trouble the world, and if it were not for them it would be well, and we should have merry times. Oh unthankfull world, oh wretched and unthankfull world, that wilt not acknowledge, but hate and persecute such as stand in the breach, and resist God! Well know, if ever all the *Noahs* be in the Arke, and all the *Lots* out of *Sodom*e; if all these swallowes have once taken their flight, there will come the coldest and wofullest winter, that ever the Church amongst us felt and endured. But of this more anon. Let us now proceed to the uses of this Doctrine, whereof the first is. ✕

Seeing Gods servants are powerfull with God, to prevent judgements threatned to themselves and others, and seeing Gods judgements are not

<sup>1</sup> *Esay* 1. 9.

1. Use.



only threatned to our selves, and in fearefull measure executed, specially on our brethren in other Countries; let us practise this Doctrine, stirre up our selves, by most humble, hearty, and devout praiers, to lay hold on God, and as it were resist him in his course, and not let him goe till his indignation be overpast. Doe you professe your selves the servants of God, and will you not doe this? Doe you beleieve, God will heare your praiers, and yet will yee not pray? Oh be not wanting to your selves, and to the Church of God in this! In some things, Kings and Princes may doe the Church of God good, wherein subjects cannot; in other things Ministers may doe that good, which common Christians cannot; in other things rich men may doe that good, that poore cannot; in other things strong and able men may doe that good, which weake, and feeble; and impotent cannot; yea in many things men may doe that good, which women cannot; but in this, all men and women, may doe alike good, by praier for the good of Gods Church: What can we doe more easily, or more fruitfully? It may be we have not silver, gold, food, raiment, but none so poore, (of Gods Saints) as have not praier. If we were rich, the poorer sort are only thereby releevd, but by praier we doe good to all, even the richest. Again, whereas some other duties, require the presence of friends, and all of them season and opportunity; it is never out of season to pray; yea therewith even in the twinkling of an eie, we may helpe

helpe such as are thousands of miles off. Oh sic on our dulnesse then, specially the members of Christ (to whom we cannot otherwise doe good) so greatly standing in need hereof, that we should so seldome and coldly, (if at all) helpe them with our prayers; specially God so calling upon us for it, and giving such comfortable assurance we shall be heard. If an earthly Prince should make Proclamation to all his Subjects, that if they would come to the Court, and make suit, they should all of them have Lordships, houses, lands, mannors, offices; imagine what riding and running there would be; how would they thinke him most worthy to beg his bread, yea to starve through want, if he would not got and aske? But that the King of heaven hath commanded us to pray, and promised, whatsoever good thing we shall aske in his Sonnes name, according to his will, we shall have it, for this life present, or a better hereafter, for our selves or others; and we see how well others have sped, yea our selves have had great experience of Gods goodnesse in this kinde: and it may be God hath cut us and others short, and threatned much evill, and all because he would provoke us to pray, as delighting to be importuned, and wrestled with: Yet all this will not serve to provoke us so to pray as we ought. It may be sicknesse, hunger, thirst, nakednesse, temporall losses and crosses, may make us sometimes cry unto God: but who doth strive with God for the best things for themselves? And to speake according to the nature of my Text, How is Ieruselems

*Reprehension.**Simile.**Concession.*

good generally forgotten? It may be, we may beare her a good will, and for fashion or custome, as we walke and talke with others, let good wishes fall, rejoyce when we heare good newes; shake heads, shucke the shoulders, and sigh, when we heare evill tidings; (and yet how few doe thus farre testifie their love?) but who (even of her best friends) frequently, and fervently, publicly and privately, at least thrice a day with *Daniel*, looketh toward Ierusalem? and for Ierusalem, whetting the edge of our zeale and devotion, by premeditation of what an happinesse it were, and how greatly to Gods honour and glory, that Ierusalem should prosper, and what a misery, and dishonor to God, that she should goe to wracke and ruine: helping our weaknesse, with abstinence and fasting, as *Nehemiah*, and *Hesther*, and the Jewes did, that so we may cry mightily unto God, and resolved with the woman of Canaan, to take no nay, the Lord shall never berid of us, we will never cease knocking at heavens gate till he heare, and helpe?

Oh where are these friends? Why doth the Church of God suffer so much evill? Why doth she lie open to the execution of such fearefull judgements? Because Gods faithfull servants give way, and doe not stand in the breach for her, to resist God. There was a curse, yea a bitter curse, laid upon the inhabitants of Meroz, because they did not helpe the Lord against the mighty, *Judg.* 5. 23. And no lesse curse doth lie on the inhabitants of any Place and Countrey, when the Lord

Lord is in armes, that doe not by their prayers helpe the poore weake Church against God: that doe not lay hold on him and resist him, but suffer him to crush and destroy. The greatest victories and deliverances that ever we read of, were obtained by fasting and prayer, yea seldome, if ever, was the Church in any trouble and danger, and delivered, but it was procured by prayer: and surely it is not without divine providence and grace, that Gods Ministers doe so labour to stirre you up, for even that sheweth God hath a great blessing in store for his Church, if his servants would but aske it of him. Wherefore I say againe, Pray, pray, pray for the welfare of Ierusalem, they shall prosper that love it. Wherefore God hath sent me to you, and to call on all that heare me this day, Pray, pray, pray, and to make you excuselesse if yee neglect it. And that mine exhortation herunto may bee the more waightie and powerfull, I will deliver it in the words of the holy Prophet *Zephania*, our Prophets fellow-labourer, who having in the first chapter threatned the heavie and severe judgements of God against *Judah* for her sinnes, *That the Lord would utterly consume all things from the land, man and beast, fowles and fishes, and that the great day of the Lord is neere, and hasteth greatly, when the mightie man shall cry bitterly, for it is a day of wrath, a day of trouble and distresse, a day of wastnesse and desolation, a day of darknesse and gloominesse, a day of the trumpet and alarum, against the fenced Cities and high towers: bloud shall bee poured out as dust, and flesh as dung:*

*Conclusion.*

*Zeph. 1.*

neither shall silver nor gold be able to deliver them, in the day of the Lords wrath, but the whole land shall be devoured by the fire of his jealousy, for hee shall make a cleane riddance of all them that dwell in the land. I say, after the Prophet had thus spent, and concluded the first chapter in denunciation of severe judgements, in that fearefull manner, as might make the knees knocke, and haire stand upright. marke how he beginneth the second chapter, with heavenly and good counsell, Gather your selves together, yea, gather together, o nation not desired, before the decree bring forth, before the day passe as the abasse, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you, seeke yee the Lord, all the meeke of the earth, which have wrought his judgement, seeke righteousness, seeke meeknesse, it may be ye shall be hid, in the day of the Lords anger.

<sup>1</sup> Zeph. 2. 1.

1. *Obfero.*

Where note, that when Gods judgements are threatned, men and women must not sit downe carelesly with hand over head; Let God doe his will, I shall escape as well as others, it concerneth mee the least of many thousands. But God would have men to be exceedingly affected at the testimonies of Gods anger, and to tremble at his judgements: a Doctrine which hath beene raised, and largely handled from this Scripture already.

2. *Obferu.*

Secondly, note, that hee would not have the faithfull content themselves to mourne and pray in secret, but to gather together, so farre as their callings and gifts will serve, to draw on others to the practise of pietie and godlinesse.

Thirdly,

Thirdly, note who they are that God specially looketh should seeke him, as being his favourites, and such as are best able to resist him, even such as are meeke on earth; i. Such as are meekero stoop to the instructions of the Word, such as are meeke patiently to beare the corrections of his rod; and such as are meeke, to put up wrongs and injuries, still crying to God for the good of his people, even when they offer them greatest injuries. Such a meeke man was *Moses*, most earnest for the peoples good, when they were readiest to stone him. Moreover, they must be such as have wrought his judgements; i. Such as have kept themselves unspotted, and specially from Idolatrie, such as have still cleaved unto God, his Word, Law, and Commandements, doing such things as hee hath judged to be just and right, still walking with God as *Enoch* did; these are the men, who in all ages have only beene in favour with God, and most powerfull with their prayers; wherefore *Pharaoh* intreated *Moses* and *Aaron* to pray for him; and the people in their distresse runne to *Samuel*, and pray him not to cease to crie to God for them. And verily how soever this wicked world esteeme of them, all the hope and helpe of a people that can come from man, remaineth in these, and their prayers only. Again, that their prayers may be the more available, it must not suffice that they have beene meeke, and have wrought right, but they must seeke meeknesse and righteousness: i. Labour everie day to be more and more meeke and righteous, walking with such care and conscience

3. *Observ.*

4. *Observ.*



science in all the Commandements and Ordinances of God, that the world cannot have the least matter against them; except it be as against *Daniel*, for the matters of their God: for the more mortified, sanctified, and holy any are, in the greater favour they are with God, and the more powerfull are their prayers, for themselves and others. Whereas God will not heare sinners, no not for themselves, much lesse for others, it being as dangerous for a sinner to come neare unto God, as for the drie stubble to come neare the flaming fire. Wherefore, *David* would wash his hands in innocencie, and so goe to his table = 3 and the Priests had their laver to wash hands and feet in, before they went to minister to the Lord.

m Psal. 6.6.

3. *Observe.*

Then lastly observe, what shall be the comfortable issue of such seeking God; *viz.* That if they cannot prevaile with Gods Majesty, for the sparing of his people, yet they shall save their owne soules, and finde an hiding place in the day of the Lord. One of these two, or both, they shall be sure to finde; and the very lesser of them is an abundant reward, for all the labour any can take in seeking God, though it were day and night. An example whereof we have in our Prophet, who taking exceedingly to heart, the misery of Gods people which he foresaw, and wishing his head were waters, and his eyes a fountaine of teares, that he might weepe day and night for his people: and protesting to God, that he stood before him to speake good for them, and to turne away his wrath; howsoever therein he could not prevaile,

o Ierem. 9.1.

p Ierem. 18.20.



vaile, and in the end God forbade him to pray for them, yet his praiera and teares were returned into his owne bosome; for as God promised him, *Verily I will make the enemies to entreat thee well, in the time of evil, and in the time of affliction* <sup>9</sup>, so God performed it: For *Jeremy* being in prison when *Ierusalem* was taken, *Nabuzaradan* the chiefe Steward, ( according to the command which *Nebuchad-nezzar* had given him) not only set him at liberty, but gave him victuals, and a reward, with leave to goe whither he would <sup>r</sup>; so good a thing it is to be faithfull unto God, how ever things goe with his Church.

<sup>9</sup> Jerem. 15. 11.

<sup>r</sup> Jerem. 40. 2, 3, 4, 5.

Upon these grounds from Gods Word, I renew mine exhortation againe, Pray, pray, pray, you shall at the least deliver your owne soules. Yea let me yet speake a word of further comfort unto you; I cannot finde one example in all the Booke of God, wherein a people humbling themselves in sincerity, in any measure, according to the ordinance and word of the Lord, but they were ever delivered from that temporall judgement threatned, at the least for the present. Oh therefore that it would please God, that the Lords Ministers could stirre up all the meeke of the Land, to seeke the Lord in repentance and praier, to step up into the breach, intercede, and resist God, I would not doubt, but as to see judgements passe over us, so to see peace on Gods *Israel* abroad. There is helpe for *Ierusalem* in her God, and when the Lord hath brought her on her knee, and clothed her with sackcloth, for

*Conclusion.*

*Consolation.*

† Eſay 10. 6, 7.

† Exod. 14. 13.

† Eſay 28. 21.

2. Use.

\* 2 King. 1. 12.

her finnes, he will viſit the fruit of the proud heart of the King of Aſhur, and the glory of his high lookes, who doth not know, that he is *the rod of Gods wrath* \*. The ſtripes of Ieruſalem ſhall be healed, but the wounds of Babylon are incurable, there is no Balme in Gilead for her; Ieruſalem may be ſhaken, but it is Babylon ſhall fall, and never riſe againe: Oh then pray, and pray heartily, for the welfare of Ieruſalem, and then *ſtand ſtill, and ſee the ſalvation of God* \*, who hath meanes that we ſee not, to accompliſh his act, his ſtrange act, and to bring to paſſe his worke, even his ſtrange worke \*.

A ſecond uſe, is, to love, honour, and make much of ſuch, as are ſo gracious and powerfull with God, as to ſtand in the breach, and to withſtand and remove threatned judgements. Oh let *Noah* the Preacher of righteouſneſſe, have double honour; let *Lot* be loved, that doth grieve his righteous ſoule; let us make great reckoning of *Moses*, that ſtandeth in the breach, to ſtay the Lords anger; ſo as was ſaid of *Elyah*. Theſe, theſe, are the chariots and horſemen of Iſrael \*. Theſe, theſe, are the protection of the Church, and fortification of the Land: Theſe are to us, as *Paul* was unto them in the ſhip with him, the ſaving of houſes and goods, lives and liberties; it is for the godlies ſake that dwell amongſt us, that the Goſpell, and our gracious King and Governor, peace and proſperity, with all other our bleſſings are continued unto us: if it had not beene for their ſakes, we may well aſſure our ſelves, the full viol

of

of Gods wrath, ( as in the Powder Treason, or otherwise ) had long since beene powred downe upon us.

And here give me leave (upon so just occasion) to reprove the unthankfulnesse of the world, towards such, as, under God, are a singular meanes of our preservation. Never were *Noah*, or *Lot*, more mocked, scorned, and derided, than the godly in these daies, disgraced, and loaded with all indignities, as the men unworthy to live in the world; who if they humble their soules with fasting, and put on sackcloth, they that sit in the gate speake against them, and the drunkards make songs of them, *Psal. 69*. And when it pleaseth God to take them away by death, they are as glad thereof, as the inhabitants of the earth were for the death of the two witnesses, who reioiced, and made merry, and sent gifts one to another \*. Alas that this foolish world should be such an enemy to its best friends, and from whom it receiveth most good. Oh little doe wicked men know, what a treasure they lose in the death of a good man, how open then they lie to the lash of Gods judgements, when he is gone, that used to stand in the breach. It was said of *Elijah* ( as you heard ) that he was the chariots and horsemen of Israel †. And it was said of godly *S. Ambrose*, Bishop of Millaine, and of whom *Theodosius* the Emperour pronounced, That hee onely knew *Ambrose* worthy to be called a Bishop \*, That he was the wals of Italy: and *Stilico* the Earle said, his death did threaten destruction to Italy \*. And indeed,

*Reprehension.*

\* Revel. 11. 10.

† 1 King. 1. 12.

\* *Αμβρόσιος ὁ ἱερεὺς τῶν μακάριον ἐπιτακτικῶν ἔχει τὴν ἐκκλησίαν.*

\* *Sic Paulinus Nole Episcopus in vita Ambrosij.*

\* Ioshs. 6. 20.

\* Esay 57. 1.

*Conclusion.*

how Italy hath beene harrowed and brought to desolation by the fire and sword of barbarous Nations, the Goths, Hunnes, and Vandals, and made the Theater of most lamentable Tragedies, Histories doe report. In places where enemies are up in Armes, chariots and horses are in great request; and when enemies besiege, there is great regard had to the wals; if they have breaches made in them, and none to defend, or fall downe flat (as the wals of Iericho did <sup>a</sup>) those Cities must needs be surpris'd: Now good men are as the wals of the Common-wealth, City, or Towne, where they dwell; if it were not for them, the judgements of God would breake in, and destroy them. How are such to be esteemed? *Noah* was as a wall to the old world, and no sooner in the Arke, but the floud came and destroyed them all. *Lot* was as a wall to Sodome, and no sooner in Zoar, but fire and brimstone fell and consumed them all. The Christians were as the wall to Ierusalem, and no sooner in Pella, but Ierusalem was surpris'd and sacked. No sooner had *Iosiah* his eies closed, that he might not see the vengeance, but he taken to rest, as God had promised, but straightway the wofull tragedy of Judah and Ierusalem beganne. Wherefore the Prophet complaineth, that good and mercifull men are taken away, and men doe not take it to heart <sup>a</sup>, as a great losse, and fearefull prognostication of evill.

For conclusion, seeing Gods servants are so powerfull with God, and that only by praier, and we doe not know how to pray, as we ought our selves,  
but

but it is the Spirit which helpeth our infirmitie <sup>b</sup>, and maketh us cry Abba Father <sup>a</sup>: And God hath promised, to give his Spirit to them that aske it <sup>d</sup>. As every good gift commeth downe from the Father of lights <sup>e</sup>, so specially this most excellent, proper, and peculiar gift of praier. I pray you observe, that whereas the Lord by his Prophet promiserh, *I will destroy all the Nations that come against Ierusalem*, he presently addeth in the next words, as the meanes whereby so great a favour is procured, *I will poure upon the house of David, and upon the Inhabitants of Ierusalem, the spirit of grace, and of supplication*.

Where note, first, what is the lot and condition of all the persecutors of Ierusalem, that first or last, they shall be destroyed. Secondly, that the meanes whereby destruction is procured, of the enemies of Ierusalem, Gods Church and people, is praier. Lastly, that this gift of praier commeth downe from God, it is his gift; he will poure out the spirit of supplications: and verily as there is no gift more necessary and usefull, none more rare; how poore are some in this, that are rich in some other graces? I know, God giveth this in measure, to some more, and some lesse, according to his good pleasure. And God forbid, I should discourage any, (and specially novices, and younglings) for it is most cleare, that even the sighs and groanes of a faithfull penitent soule, are loud and shrill cries in the eares of God: short ejaculations, God be mercifull unto me; God blesse his Church; God prosper his Gospell;

<sup>b</sup> c Ro. 8. 15. 16.

<sup>d</sup> Luk. 11. 13.

<sup>e</sup> Iam. 1. 17.

<sup>f</sup> Zach. 12. 9, 10.

1. *Ob serv.*

2. *Ob serv.*

3. *Ob serv.*

God convert, or confound, the enemies of his Church and Truth; even these, uttered, not for forme, fashon, vse, custome, but fervently, heartily, are most excellent and powerfull prayers; yet herein we are not to rest, but to seeke after a growth in this, as in other graces of the Spirit, and never to cease begging of God, till in good measure, according to the Scripture phrase, even in the language of Canaan, we be able to expresse our owne wants, and the wants of his Church; and in his owne words, to crave such blessings and graces, as we, or his people, doe stand in need of; Standing in the breach, with his owne weapons, of gracious Covenant, and Promise, and Oath, in one hand, and urging his owne Arguments, of truth, grace, glory. Oh this is an excellent gift indeed, and this is the way to bring destruction upon the enemies of Ierusalem; and whosoever seeketh this grace, shall in good measure obtaine it; and as any receive, let them use it, and they shall, to their great comfort, see a blessed increase of it.

*A Prayer.*

Oh most gracious good God, wee humbly thanke thee, that though our sinnes be many, great and grievous, yet thou hast not suddenly rooted us up, and destroyed us, as we have deserved; but hast, for many and many yeares, from thy word, and workes, of mercy, and justice, on our selves and others, warned us. Thou never gavest greater and fairer warning to any people, than thou hast done to us. But seeing thou art a God of justice, and when thy patience is long abused,

abused, and no meanes will serve, thou visitest indeed, and in dreadfull manner ; Lord give us grace, to take to heart thy threatned judgements, and stirre up all thy faithfull servants, that they may stand in the breach, to turne away thine anger from us ; yea Lord, give to all us that have heard thee this day, the spirit of praier and supplication, that by our lips and lives, we may cry unto thee. And because Atheisme, and Popish Idolatry, are the common plagues, wherewith thou dost scourge a people, who doe not receive the love of the truth, nor walke worthy the glorious Gospell vouchsafed unto them ; Lord deliver us from these plagues, grant thy Gospell a free and powerfull passage, and increase every where the love and obedience of it, that such judgements as are threatned for contempt of it, may be removed, and thou maiest continue a good God, to us and ours, to the comming of Christ. Amen.

**F***Or I will not heare thee.* ] It is very common in the Scriptures of Old and New Testament, to promise and threaten, the grant or deniall of mens praiers, in this forme of hearing or not hearing. One place of Scripture ( selected out of a great multitude ) may serve for prooffe of this : *Wee know that God heareth not sinners : but if any man be a worshipper of God, and doth his will, him he heareth* &c. So then, the meaning ( of *not hearing* ) is, God will denie what the Prophet should thus begge of God. If the Prophet ( contrary to his charge ) should make his suit unto God,

*Sense.*

2 Ioh. 9.31.



\* *Non ego exaudiam.*

*Prevention.*

<sup>h</sup> Jerem. 18. 7, 8.

<sup>i</sup> Levit. 26. 18,  
21, 24.

<sup>k</sup> Ionah 3. 4.

God, to spare his people, and preserve them from captivitie, hee would not heare, hee would not grant his desire; he should but sinne against God himselfe, and doe the people no good; God was now unchangeably resolved, *Judah* should into captivitie, as well as their brethren the ten Tribes; he was resolved to cast them out of his sight, as he had done the whole seed of *Ephraim*; and it were bootlesse for the Prophet to pray against this, which he signifieth thus, *I will not heare thee* \*. Indeed it is true, that the judgements of God are commonly conditionall, as God himselfe hath said, *At what time I shall speake concerning a nation, and concerning a kingdome, to plucke up, to pull downe, and destroy it; if that nation against whom I have pronounced, turne from their evill, I will repent of the evill which I thought to doe unto them* <sup>h</sup>. And in threatnings, sometimes the condition is expressed, as divers times God threatneth his people thus; *If ye walke contrary to me, and will not hearken unto me, I will punish you seven times more* <sup>i</sup>. Sometimes the condition is not expressed; but necessarily understood, as when *Ionah* threatned *Ninivie*, *Yet fortie dayes, and Ninivie shall be destroyed* <sup>k</sup>; the fortie dayes came, and *Ninivie* was not destroyed, God changed his revealed will, because the concealed condition was kept, for *Ninivie* repented, and therefore must not be destroyed. Yea the same judgement which at the first threatning may be conditionall, yet afterwards may become absolute, and unavoidable; as the destruction of *Sodome* was at the first conditionally

conditionally threatned, and therefore *Abraham*. so farre prevailed with God, that if there were but ten righteous persons found in it, he would spare them for those tens sake <sup>1</sup>; but that condition failing, it was in the next place absolutely threatned, the Angels said to *Lot*; *The Lord hath sent us to destroy this City, and we will destroy it* <sup>m</sup>. It might be the case of this people: if when Gods servants reproved them for their sinnes, and threatned them with captivity, they had repented in sackcloth and ashes, peradventure the Lord would have heard them, and repented of the evill: But seeing they would not be reformed, but grew worse and worse, and unto all their other sinnes, adding this crying one, of evill entreating, yea most shamefully abusing Gods servants, who dealt faithfully with them, to bring them to the sight of their sinnes and repentance; honouring and esteeming none but the false Prophets, who preached peace, and pleasing things: God is now resolved to bring a heaovie judgement, even the sword of the enemy upon them, and to give them over into captivity, revealeth this purpose to his Prophet *Jeremy*: *The Land shall be desolate, the earth shall mourne, and the heavens above be blacke*; *I have spoken it, I have purposed it, and will not repent, neither will I turne backe from it* <sup>n</sup>. Yea to make it (if it were possible) more sure, he told him, *He had sworne by himselfe, that house (where in they so trusted) should become a desolation* <sup>o</sup>. And to adde yet more waight thereunto, expressly forbiddeth the Prophet to pray, cry, or make in-

L

tercession

<sup>1</sup> Gen. 18. penult.

<sup>m</sup> Gen. 19. 13.

*Application.*

<sup>n</sup> Jerem. 4. 28.

<sup>o</sup> Jerem. 22. 5.

tercession to him in behalfe of the people in this kinde, assuring him, if he should he would not heare him, or grant his request. The sense being given, and that which might be said against it, prevented, now I raise your fourth and last lesson, for instruction, *viz.*

4. Gen. Doct.

\* cum Deus semel  
ab intimis trascendo  
disponit. Ordin.  
gloss. ex Gregor. in  
Exod. 32. 10.

Method.

That such may be the sinnes of Gods deare Church, and people in generall, and of his faithfull servants in particular, that he will bring some temporall judgement upon them, and he will not heare themselves, nor others for them, in this kinde\*. This being a Doctrine which doth so exceedingly concerne us, even as much as all our lives, and livelihood, bodies, and goods come to, is not sleightly to be regarded, but in the holy feare of God, to be advisedly considered of, and taken to heart. In the handling whereof, I purpose to spend all my labours here and elsewhere this day. For method and order wherein, and helpe of memory, there being so much now to be delivered, I will first sufficiently prove it, from both positive, and exemplary Scriptures; (that all of us may see and acknowledge the truth of it) Secondly, declare the reasons thereof, that we may see how just and true God is therein; Thirdly, search what are those sinnes which doe so exasperate and provoke God, that he will not spare; (that so we may take heed of them) Fourthly and lastly, I will make application to our selves, and search, whether those sinnes be found amongst us; and remove such objections as may be made against it, and accordingly presse the use unto you.

you. And all these, I will deliver with such plaine evidence, as I have received from the word, which hath onely power over the soule and conscience. First then, let us see how the word of God maketh this doctrine good.

First, take knowledge, that the Scriptures are most cleare, that such may be the sinnes of a people, that God will not regard their owne praying and fasting. Harken how the Lord himselfe threatneth a rebellious people: *Because I have called, and yee have refused, I have stretched out mine hand and no man regarded, but yee have set at nought all my counsell, and would none of my reproofe, I will laugh at your calamity, and mocke when your feare commeth: when your feare commeth as desolation, and your destruction commeth as a whirlwinde. Then they shall call upon me, but I will not answer; they shall seeke me earely, but they shall not finde me* <sup>P.</sup> Lo, how the sinnes of a people may come to that height, that in their greatest calamity and destruction, and when they cry most fervently, and seeke God earely; yet God will be so farre from hearing and answering of them, that he will laugh and mocke them. And againe, *When yee spread forth your hands, I will hide mine eyes from you; yea when yee make many prayers, I will not heare* <sup>1.</sup> And againe, by our Prophet he saith; *When they fast, I will not heare their cry, but I will consume them, by the sword, by the famine, and by the pestilence* <sup>2.</sup> And againe, *I will bring evill upon them, which they shall not be able to escape; and though they shall cry, yet will I not hearken unto them* <sup>3.</sup> And againe,

*I. Confirmat.*

<sup>1.</sup> Not heare them.

<sup>P</sup> Prov. 1. 24.

<sup>1</sup> Esay 1. 15.

<sup>2</sup> Ierem. 14. 12.

<sup>3</sup> Ierem. 11. 11.

\* Ezek. 8. ult.

2. Not others for them.

\* Jerem. 15. 1.

\* Psal. 106. 23.

\* Exod. 32. 14.

*I will deale in fury, mine eie shall not spare, neither will I have pitie; and though they cry in mine eares, with a loud voice, yet will I not heare them*<sup>1</sup>. Loe, how plainly and plentifully, this is proved, though but by a few places, in stead of many.

And as he hath threatned, he will not heare themselves, though they fast, and pray, and cry aloud; so neither will he heare any others, no not the best of his servants for them. Marke your Text; *Jeremy*, an excellent man of God, and sanctified in his mothers womb, yet God telleth him, if he pray against the peoples captivity, he will not heare him; yea and telleth him, (because he should not thinke that he was out of favour) that if *Moses* and *Samuel* stood before him, yet his minde could not be towards his people. *Cast them out of my sight, and let them goe forth; and if they say, whither shall we goe forth? thou shalt tell them, Thus saith the Lord, such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity*<sup>2</sup>. See what persons God hath picked out of all the bunch, of the Patriarches, Prophets, Judges, and Kings. Who ever prevailed more by praier with God for others, than *Moses* and *Samuel*? When the people had committed that foule Idolatry, in worshipping the golden Calfe, God said, *He would destroy them, had not Moses his chosen stood up in the gap*<sup>3</sup>: But *Moses* he besought the Lord, and prevailed. The Lord repented of the evill, and did it not<sup>4</sup>. And when the Philistims came up against Israel, and

and they were exceedingly afraid, *Samuel*, Oh faithfull *Samuel* the Lords Priest, cried unto the Lord for Israel, and the Lord heard him, and thundered with a great thunder, and discomfited the Philistims<sup>r</sup>. But if *Moses*, and *Samuel*, did now stand before the Lord, his minde cannot be won towards this people, but they shall goe into captivity. And againe, by another Prophet he saith; Sonne of man, when the Land sinneth against me, by trespassing grievously, and I stretch out mine hand and breake the staffe of bread, and send a famine, and cut off man and beast; though these three men were in it, *Noah*, *Iob*, and *Daniel*, they should deliver but their owne soules by their righteousnessse. Or if I bring noisome beasts, or bring a sword, or a pestilence, to cut off man and beast, as I live, saith the Lord, though these three men were in it, *Noah*, *Daniel*, and *Iob*, yet should they deliver neither sonne nor daughter, they should only deliver their owne soules, but the Land shall be desolate<sup>r</sup>. Oh see againe, what three Worthies he doth instance in? *Noah*, that upright man in the old World, when all flesh had corrupted their waies; *Iob*, that upright man, and fearing God in the Land of *Vz*; and *Daniel*, that man of Gods desire, in *Babylon*. Three men, who could doe much with God, for whom God did much; yet if they had praied for this people, God would not heare them, they should not be able to deliver sonne nor daughter, but only their owne soules.

And as such may be the sinnes of a nation or people, so also of a particular person, yea of Gods

71 Sam. 7. 9.

<sup>r</sup> Ezek. 14. 13,  
14, 15.

2. Of particular persons.

<sup>a</sup> Exod. 33. 11.  
Numb. 12. 6, 7.

<sup>b</sup> Numb. 12. 8.

<sup>c</sup> Psal. 106. 32.  
<sup>d</sup> Numb. 20. 12.

<sup>e</sup> Deut. 3. 24.

<sup>f</sup> Acts 13. 22.

deare servants, that he will not heare them, but bring some temporall punishment upon them. How great a favourite was *Moses* unto God? to whom God *spake mouth to mouth, as a man talketh familiarly with his friend*<sup>a</sup>; who obtained by his praier so many and great things at the hands of God for others; so apparently honoured and graced of God, that the Lord asked *Aaron and Miriam*, *Wherefore were ye not afraid to speake against my servant Moses*<sup>b</sup>? Yet this great and good man, for not sanctifying God at the waters of strife, yea for once speaking unadvisedly with his lips, and thereunto much provoked by that rebellious people<sup>c</sup>, was threatned he should not goe into the promised land<sup>d</sup>: An heavey judgement. And though *Moses* made it his earnest suit unto God; *O Lord God, thou hast begun to shew to thy servant great kindnesse, I pray thee let me goe over and see the good land that is beyond Jordan, that goodly mountaine, and Lebanon*; yet the Lord would not heare him, but cut him off, saying, *Let it suffice thee, speake no more to me of this matter*<sup>e</sup>. *David* Gods deare servant, and a man after Gods owne heart<sup>f</sup>, and for whose sake he did much to others; (how often have we these promises, *for my servant Davids sake*?) yet he, begetting a childe on *Bethshebah* the wife of *Uriah*, the Lord strake the childe, that it was very sicke; and though *David* besought the Lord for the childe, and fasted, and went in, and lay all night upon the earth, yet God would not heare him, but on the seventh day the childe died, according to the word



word of the Lord by his Prophet *Nathan*; Because by this deed, thou hast given great occasion to the enemies of the Lord to blaspheme, the childe that is borne to thee, shall surely die &c. And againe, for his great sinne of numbring the people, the Lord sent him a message by his Prophet *Gad*, that he would send either pestilence, famine, or sword : and though *David* repented, and complained that he was in a great strait, yet he could not obtaine freedome, but (according to his choice) God sent a pestilence, whereof in three dayes there died seventie thousand men <sup>b</sup>. Let all men and women then subscribe to this undoubted truth of God, that such may be the finnes of Gods Church in general, or of his owne deare servants in particular, that God will not heare themselves, nor others for them, but will bring such a temporall punishment as he hath purposed upon them.

s 2 Sam. 12. 14.

h 2 Sam. ult. 13.

But now me thinketh I heare some say, Oh this is an heavie and comfortlesse doctrine indeed, and seemeth to checke all devotion and humiliation ; for will not men, hearing this doctrine delivered, say, If the case be so, that for sinnes, yea even small sinnes (as the sinnes of *Moses*, and *David*, in speaking unadvisedly, and numbring the people, seeme to be) God will be so farre provoked, as no praying, fasting, crying, teares, of their owne, or others for them, can prevaile, but God will bring a temporall punishment ; to what end then should we weepe and mourne, fast and pray, and afflict our soules ? Let us eat and drinke, and be merry as we may, we must beare that punishment.

*Obiect.*

Sol.

ment which God hath purposed to lay upon us; let us therefore never make two evils of one, but take that which God hath appointed, and there an end, Gods will be done.

Oh, God forbid that any should hearken and give way to such subtile and malicious suggestions of Satan, so seeking to pervert and abuse even the best things. Marke therefore, and from Gods booke thou shalt learne, that the doctrine doth not abrogate, but establish the meanes of pacification. Dost thou dwell in a nation, Countrey, or Citie, and dost thou feare, the sinnes of the people are such, as God will bring some judgement upon them? Now marke what God requireth of thee, even to *seek the Lord*<sup>l</sup>; to turne to God, *by fasting, weeping, and mourning*<sup>k</sup>; to *stand for the land*<sup>l</sup>: and if the Lord will not heare thee for them, yet thou shalt save thine owne soule: The Lord is not more marvellous in any thing, than in preserving his, in some generall judgement and calamitie, that have mourned, and wept, and sought his face, as wee see in the deliverance of *Noah, Lot, Iosiah*, and the marking of those in the forehead, that mourned for the abominations of *Ierusalem*<sup>m</sup>. Thou dost not know what good thou maist doe to others, even to the whole Church of God wherein thou livest; but thou shalt be sure to doe thy selfe good. Or dost thou feare that thine owne sinnes are such, as God will bring a judgement? yet humble thy soule, and if thou canst not by repentance, fasting, and praier, alter the decree, yet thou maist alter the manner

<sup>l</sup> Zeph. 2. 3.

<sup>k</sup> Ioc. 2. 12.

<sup>l</sup> Ezec. 22. penult.

<sup>m</sup> Ezec. 9. 4.

of execution. Let *Moses* repent, that he did not sanctifie God, and let him begge leave to enter, and if that will not be granted, yet see with what favour the sentence shall be executed ! he shall have leave to goe up to the top of *Pisgah*, and see it \* ; and if he goe not into the land flowing with milke and honey, he shall be translated into heaven, which is best of all. Let *David* fast and pray, and if the childe die, God will give him a *Solomon* in stead of it. Let the people repent, and if God will not heare them, nor any other for them, but they must into captivitie, yet God will make, even those that lead them away captive to pitie them \*. Oh, religion never lost it reward, never did any serve God for nought. Wherefore Gods will be done : but let us doe our duties, it shall one way or other be requited us ; and if God heare us not according to our desire, he will heare us to our profit \*. Now let us proceed to consider the reasons wherefore the Lord sometimes will not be intreated, but will bring some temporall judgement upon his Church and people : and they are principally these.

First, to declare the justice of God : for if God did threaten, and at every intreatie should forbear to execute, this were great mercy ; but where were justice ? Wherefore God (sometimes) will not pardon, in regard of temporall punishment, no nor his deare servants, upon repentance and intreatie, that thereby he might proclaim to all the world the severitie of his justice, and thereby men be warned, to take heed of sinne, it being a

M

feartull

## Examples.

\* Deut. 3. 27.

\* Psal. 105. 46.

\* Non se exaudit  
ad voluntatem, sed  
ad utilitatem : non  
fit quod vis, sed  
quod expedit. Aug.

1. Justice.

7<sup>se</sup>.

7 Gen. 39. 9.

9 Psal. 4. 4.

2. Truth.

7 Jonah 4. 1.

Confirmation

fearfull thing to fall into the hands of God.

And verily (if we had grace) the remembrance hereof would be a notable bridle, to reſtrain us from ſinne, if when Satan tempteth us, and wee are in danger of falling, wee would ſay as *Joſeph* did to his impudent miſtreſſe, *How ſhall I commit this great ſinne againſt God?* It may be, this ſinne will adde ſo much to the meaſure of my former ſinnes, that God will not be intreated to pardon it, but bring ſome heaſie temporall judgement upon me. Would not God heare his Prophet *Jeremie*, no nor *Moſes*, and *Samuel*, *Noah*, *Iob*, and *Daniel*, though praying for his owne people, but caſt them off, a prey to the peſtilence, famine, and ſword? Yea would not God heare his deare ſervants, *Moſes* and *David*, praying for themſelves; but even for ſmall ſinnes (in compariſon) brought heaſie temporall calamities and chaſtiſements upon them? Oh what am I, a worme of the earth, that I ſhould commit ſuch and ſuch ſinnes, and preſume of impunitie! O ye ſonnes of men, ſtand in awe, and ſinne not.

The ſecond reaſon, is for declaration of his truth: for if God ſhould threaten judgements by his ſervants, and upon every humiliation and intreatie revoke the ſame, his Prophets would be found liars, and light fellows, and no credit given to their words. This was it that diſpleaſed *Jonah* ſo exceedingly, that having threatned *Ninivie*, *Yet forty dayes and Ninivie ſhall be deſtroyed*, yet upon their repentance, he alſo repented of the evil, and did it not. And indeed ſome

of

of the wicked have in this respect bolstered up themselves in their sinnes against the Prophets of God, saying, *Let us eat and drinke, for to morrow wee shall die* <sup>c</sup>: but the Prophets words are but winde; to morrow shall be as to day, and much more abundant <sup>e</sup>: yea desperately call for the execution of their threatnings, *Let the Lord bring to passe, and hasten his great worke, that we may see it* <sup>a</sup>: but the dayes are prolonged, and every vision faileth, *Ezech. 12. 22.* For this cause, both to maintaine the credit of his Prophets, and to make the wicked to tremble at his word <sup>\*</sup>, howsoever sometimes, upon repentance, he altered the sentence; yet sometimes he would not be intreated, but executed judgements as he had threatned. Which Iehu observed, when having stricken *Ioram* dead, the King of Israel, and sonne of *Ahab*, he said to *Bidkar* his Captaine, *Take and cast him in the portion of the field of Naboth*; for remember how that when thou and I rode together after *Ahab* his father, the Lord laid this burden upon him. And againe, being told that the dogs had eaten *Iezabel*, he said, *This is the word of the Lord, which he spake by his servant Elijah the Tisbbite, saying, In the portion of Iezreel shall dogs eat the flesh of Iezabel* <sup>\*</sup>. Thus hath God made good his threatnings.

But me thinketh I heare some insult, and say, *Tush*, this is no matter of feare unto us, we have no Prophets in these dayes, to foretell judgements, or whose threatnings we need to regard.

I answer; Though the gift of prophecie (properly so called) be ordinarily ceased

<sup>c</sup> Esay 22. 13.  
Jerem. 5. 13.

<sup>e</sup> Esay 56. ult.

<sup>a</sup> Jerem. 17. 15.

<sup>\*</sup> Esay 66. 5.

<sup>\*</sup> 2 King. 9. 25. 36

*Ob.*

*Sol.*

Church, neither doe the true Ministers of the Gospell now take upon them to foretell, wherewith, when, and how the Lord will punish the sinnes of a people ; yet assuredly the providence of God is wonderfull, to direct them in their ministerie, what texts of Scripture to handle, what Doctrines to raise, what promises or threatnings, comforts or reproofes, to use.

*Use.*

If therefore thou art placed under the ministerie, or hearest such an one, as thy soule and conscience doth witness, he is the true Minister of Christ ; know that the Spirit of God doth wonderfully guide and direct his studie and meditation, his Sermons and preaching : and therefore if he be much in the promises of the Gospell, reioyce ; if in reproofe of sinne, be sorrie ; if in the threatening of judgements, feare : he speaketh not rashly and at randome, the fictions of his owne braine, or publish the suggestions of an evill spirit, but undoubtedly he delivereth what he hath received from the Lord : it is the good Spirit of God, directeth his heart, tongue, and pen, to thinke, write, and speake, what he knoweth most needfull for his people ; and therefore receive it with reverence, as from God ; and *submit your selves to such as watch over your soules, and must give account unto God for you*.

1 Heb. 13: 17.

*Application.*

And verily herein lieth no small part of our feare, that as God hath many waies testified his anger, so hath he stirred up his faithfull servants, (both here and elsewhere) by word and writing, from the pulpit and presse, zealously to reprove the  
great

great and monstrous sinnes of this age; and as sonnes of thunder, to cause every corner of the Land, to ring with the threatening, and denunciation of some judgement or other, and to call and cry for repentance; whereby the same may be prevented; which cannot be without God, who undoubtedly (without repentance) will in his good time, make good their word, when mens hearts shall breake within them, to remember, they were told so before. And so much for the maine reasons, why sometimes God will not be intreated to the contrary, but will punish a people, *viz.* The declaration of his justice, and truth, that he may be feared, and beleaved, when by his servants he doth threaten.

It now followeth according to my proposed method, to declare what sinnes they are, which then did, now doe, and for ever will, so provoke God, and exasperate him, that he will not spare; and namely what were the sinnes, which brought this miserable and inevitable captivity upon this people, and which threaten the like judgement, wheresoever found. And therein two things are to be considered, *viz.* The sinnes for their kinds; and the measure or proportion of them. What their sinnes were, will appeare from the Prophets sent unto them, to reprove them, and threaten their captivity, which were, our Prophet, *Ezekiel, Nahum, Zephany, Habacuck, and Joel* \*. Wherefore from their Prophetes only, and specially of those two great and worthy Prophets, I will gather light to this purpose, and from them prove what

3. The sinnes.

\* See fore-notes  
on the small  
Prophets, cap. II.



## Method.

I shall deliver. And that I and you, may the more orderly proceed, and better remember them, I will range them in certaine rankes.

As first, the sinnes of the Priests, and then of the people : the sinnes of the Priests, either in regard of their Ministry, or conversation : the sins of the people, were either the greater, as against the first Table; or lesser, as against the second Table. The laying open of these things, will both declare the justice of God, who would not be entreated to spare so sinfull a people, and also admonish all people to beware of such sinnes, for feare of a like judgement.

And first note, that judgement beginneth at Gods Sanctuary <sup>a</sup>. And no marvell; for there beganne the corruption of all sorts of men <sup>a</sup>. The Prophets did most reprove, and cry out against the Priests, who in their Ministry, first, were blinde and ignorant. It is true, they were wonderfully conceited of their learning and knowledge, and like enough they had a great measure (at least some of them) of worldly wisdom, and humane learning; but they rejected the word of the Lord, and then what wisdom was in them <sup>b</sup>? Whereby it appeareth, that howsoever the Priests lips should preserve the knowledge of God <sup>c</sup>; and God made his Prophets Seers, and Watchmen, to preserve the people from judgements to come, by declaring their sinnes, and directing them in the waies of God; yet before the captivity, they generally rejected the word of God, and were simple, without any power

<sup>a</sup> Ezech. 9. 6.<sup>a</sup> Jerem. 23. 15.<sup>i</sup> For Ministry.<sup>i</sup> Ignorant.<sup>b</sup> Jerem. 3. 8, 9.<sup>c</sup> Malac. 2. 7.

to tell the people of their sinnes, or gi ve direction what course to take, whereby to prevent ensuing judgements. Secondly, they dealt falsely in their Ministry, which the Lord complaineth of, saying: *If they had stood in my counsell, and declared my words to my people, then should they have turned them from their evil waies*<sup>a</sup>. And the Prophet bewaileth this fault: *Thy Prophets have not discovered thine iniquity, to turne away thy captivitie*<sup>b</sup>; but gave themselves to serve the time, and please men, flattering, and saying, peace, peace<sup>c</sup>; building, and dawbing with untempered mortar<sup>d</sup>. They told the people all was well, and that they should see neither sword nor famine, nor any evil<sup>e</sup>. And if any one dealt more faithfully with the people, shewing their sinnes, and labouring to touch their consciences, and to humble them, that so they might prevent the judgement (as *Jeremy*, *Ezechiel*, and some others did) those wicked Priests and Prophets were angry, and assured the people; they did but terrifie and discourage them, without cause; all was well: Yea that false Prophet *Hananiah*, tooke away the yoke (which by Gods command *Jeremy* did weare; whereby to signifie their captivity) and brake it, & prophesied falsely. Thus within two yeeres, will God breake the yoke of *Nebuchad-nezzar* King of *Babylon*<sup>f</sup>: yea *Pashur* could not hold his hand, but smote *Jeremy*, and put him in the stocks<sup>g</sup>.

And as they were corrupt in their Ministry, and enemies to such as were faithfull, so were they most prophane in their lives and conversations,

a. Deceitfull dealing.

d Jerem. 23. 22.

e Lament. 2. 14.

f Jerem. 6. 14.

g Ezech. 13. 10, 11.

h Jerem. 23. 17, 18.

i Jerem. 27. 2.

28. 10.

j Jerem. 20. 1.

2. In conversation profane.

<sup>l</sup> Jerem. 6. 13.  
8. 10.

<sup>m</sup> Jerem. 13. 11.

<sup>n</sup> Jerem. 5. ult.

<sup>o</sup> Esay 9. 15.

<sup>p</sup> Psal. 15. 4.

tions, being carnall and earthly minded: *From the least to the greatest, every one was given to covetousnesse; and from the Prophet to the Priest, every one did deale falsely<sup>l</sup>. And againe, Both Prophet and Priest are prophane; yea in mine house, have I found their wickednesse, saith the Lord<sup>m</sup>. Whereas God told Baruch, that which I have built, I will breake downe, and that which I have planted, I will plucke up, even this whole Land, and seekest thou great things for thy selfe? seeke them not, Ier. 45. 4.* As this was the great corruption of the Priests and false Prophets, so the people did exceedingly further it, and increase it in them. For first, they approved and liked well of flattery; so the Lord himselfe said, *A wonderfull and horrible thing is committed in the Land: The Prophets prophesie falselie, and the Priests beare rule by their meanes, and my people love to have it so<sup>n</sup>: Whereas a false Prophet is the very taile<sup>o</sup>, and a most vile person in the eyes of the godly<sup>p</sup>, and as unsavoury salt, yea and God had cast dung in their faces, Mal. 2. 3.* Now, such as in their Ministry would not trouble them, by telling them of their sinnes, and threatning of judgements, but preach pleasing things, heale all with sweet words, rocke the cradle, and let them sleepe in security, apply themselves to their humours, and play the good fellows with them; oh these were Prophets for the nonst, these were commended, honoured, admired, nothing too good for them: but such as God sent, and in their ministerie dealt faithfully and truly with them, they loved them not, could not

not away with them ; whereas their feet should have beene beautifull unto them <sup>a</sup> ; they should only have knowne their voices and obeyed <sup>r</sup> ; have esteemed and loved them as their fathers <sup>c</sup> ; submitted themselves with reverence <sup>r</sup> ; given them double honour <sup>u</sup> ; had them in singular love for their workes sake <sup>x</sup> ; received them even as the Angels and Ambassadors of God <sup>x</sup> ; yea as Christ Iesus <sup>r</sup> ; to have encouraged them in their Ministerie, that they might have performed their office with joy <sup>r</sup> ; duties which God expressly requireth at the hands of his people. Now before the captivity, they heaped all manner of discontents, discouragements, and disgrace, upon them : they would not heare them, or else it was but to talke of them, when they came home, as one that had a pleasant voice, and could sing well <sup>a</sup> : if they reprov'd them for sinne, or threatned them with judgement, they regarded it no more than winde <sup>b</sup> ; but said, *evill shall not come upon us, we shall neither see sword nor famine* <sup>b</sup>. They did but mocke, and deride, and reproch him for his Ministerie <sup>c</sup> ; his owne countrey-men of Anathoth threatned him, to preach no more unto them, in the name of the Lord ; for if he did, he should die by their hands <sup>d</sup> : yea at another time, when he had in a publike and great assembly, delivered what he had received from the Lord ; *Priests, and Prophets, and all the people, caught him, and said, Thou shalt die the death* <sup>e</sup>. They grievously slandered and accused him, as a man that discouraged the people by his prea-

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ching,

<sup>a</sup> Esay 53.7.

<sup>c</sup> Ioh. 10.27.

<sup>c</sup> 1 Cor. 4.15.

<sup>c</sup> Heb. 13.17.

<sup>u</sup> 1 Tim. 5.17.

<sup>x</sup> 1 Theff. 5.13.

<sup>x</sup> 2 Cor. 5.10.

<sup>r</sup> Gal. 4.14.

<sup>a</sup> Heb. 13.17.

<sup>a</sup> Ezech. 33.31.

<sup>b</sup> Ierem. 5.13, 13.

<sup>c</sup> Ierem. 20.7, 8.

<sup>d</sup> Ierem. 11.21.

<sup>e</sup> Ierem. 16.8.

f Jerem. 38. 4.

g Jerem. 31. 19.

h Jerem. 20. 10.

i Jerem. 20. 1.

k Jerem. 38. 6.

l Jerem. 15. 10.

m Jerem. 20. 9.

n Ignorance.

o Jerem. 4. 22.

ching, and weakned the hands of the men of warre, and sought not the wealth of the people, but their hurt; and therefore the Princes besought the King to put him to death <sup>f</sup>: his enemies conspired against him <sup>g</sup>; and his owne familiar friends watched for his halting <sup>h</sup>; yea they did smite and imprison him both <sup>i</sup>, and much endanger his life with the filth of the prison; for he did sticke fast in the mire <sup>k</sup>; which made him so bitterly to complaine: *Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention, to the whole earth: I have neither lent nor borrowed on usury, yet every one of them doth curse me* <sup>l</sup>. Yea, he was so discouraged, that he meant verily to have given up his calling, and to have preached no more unto them; and certainly this he had done, but that the word and Spirit of God were in his heart, as fire shut up in his bones, which made him weary of forbearing, and he could not stay <sup>m</sup>. Thus have you seene the great corruption that was in the Priests and Prophets generally, both in regard of their Ministry, and conversation; and how the people behaved themselves, both towards the good and bad. Now let us see what was the generall condition, and the sinnes of the people. As, to beginne with such as were greatest: First, they were ignorant of God, as he complaineth: *My people is foolish, they have not knowne me; they are sottish children, and have no understanding; they are wise to doe evill, but to doe good, they have no knowledge* <sup>n</sup>: yea they were more blockish

blockish and senselesse, than the bruite creatures :  
*For the Storke of heaven knoweth her appointed  
 times ; the Turtle, Crane, and Swallow, observe the  
 time of their comming, but my people know not the  
 iudgement of the Lord °.*

Secondly, Atheisme ; they professed, *The Lord  
 hath forsaken the earth, he seeih not P.* Neither  
 was this the sinne of the common people onely,  
 but the Princes, like Atheists, *devised mischief,*  
*gave evil counsell, mocked the threatening of the Pro-  
 phet, and said, Iudgement was not neere, they might  
 build houses ¶.* Yea King Iehoiakim himselfe, like  
 an Arch-Atheist, having heard some of Ieremies  
 Prophecie read unto him, *he cut the roule in peeces,  
 with a pen-knife, and cast it into the fire, and consu-  
 med it †.*

Thirdly, foule and grosse Idolatry ; both pri-  
 vate, in the houses of their imagery, in the darke;  
*God let his Prophet, through an hole in the wall, see  
 seventy of the Ancients worshipping Idols † ;* and  
 also publike, *On every hill, and under every greene  
 tree playing the harlot ; saying to a stocke, thou art my  
 father, and to a stone, thou hast brought me forth ‡ ;*  
*yea in the Cities of Iudah, and streets of Ierusalem,*  
*offering cakes to the Queene of heaven, and powring  
 out drinke offerings to other gods § ; yea they set  
 their abominations in the house, which is called by my  
 name, to defile it \*. See how Idolatry groweth,  
 from chambers, to hils ; from hils in the Country,  
 to streets in the Cities ; yea into the Temple. This  
 was that spirituall whordome, which all the Pro-  
 phets with open mouth cried out against : and no*

° Ierem. 8. 7.

2. Atheisme.

¶ Ezech. 9. 9.

¶ Ezech. 11. 2.

† Ierem. 36. 23.

‡. Idolatry.

§ Ezech. 8. 8.

\* Ierem. 2. 20. 27.

¶ Ierem. 7. 18.

\* Ierem. 32. 34.

marvell ; for as a man will beare with much forwardneſſe and unkindneſſe in his wife, but by no meanes will endure her to commit whordome ; ſo God will beare with many ſinnes in his people, but cannot endure Idolatry, ſpirituall whordome and adultery ; that never eſcaped heauey puniſhment.

4. Taking Gods name in vaine.

Fourthly, the taking of Gods name in vaine ; hearing the word but of faſhion, cuſtome, or ſiniſter reſpects. Behold (ſaith God) *their eare is uncircumciſed, they cannot hearken ; behold, the word of the Lord is to them a reproch, they haue no delight in it* <sup>2</sup>.

<sup>2</sup> Jerem.6.10.

5. Hypocriſie.

Adde hereunto their ſoule hypocriſie, whereby they cauſed the name and religion of God to be blaſphemed. *Will yee ſteale, murther, and commit adultery, and ſwear faulſely, and burne incenſe to Baal, and come and ſtand before me in this houſe, which is called by my Name ? Is this houſe become a denne of robbers in your eies ? behold, I haue ſeene it, ſaith the Lord* <sup>1</sup>. And he told his Prophet Ezechiel, the people would ſay one to another ; *Come, let us heare what is the word that commeth forth from the Lord : and they come and ſit before thee, and heare thy words, but they will not doe them : for with their monthes they ſhew much love, but their hearts goe after their covetouſneſſe* <sup>2</sup>. And againe, treacherous Iudah hath not turned unto me with her whole heart, but fainedly, ſaith the Lord <sup>3</sup>.

<sup>1</sup> Jer.7.9,10,11.

<sup>2</sup> Ezech.33.30.

<sup>3</sup> Jerem.3.10.

6. Prophanation of the Sabbath.

<sup>1</sup> Jerem.17.21,

22,23.

Ezech.20.16.

22.8.

Prophanation of the Sabbath, another ſinne cauſing their captivity ; and much reprovèd and threatned, by the Prophets of God <sup>4</sup>.

Moreover,



Moreover, the land was full of bloudie crimes<sup>a</sup>, by reason of murder, manslaughter, quarrelling, fighting. Also polluted with all manner of carnall uncleannesse, adulterie and fornication, assembling themselves by troopes in harlots houses: and they were as fed horses in the morning; every one neighed after his neighbours wife. Shall I not visit for these things, saith the Lord, and shall not my soule be avenged on such a nation as this<sup>d</sup>? Yea this was to common a linne, that he called them all, adulterers<sup>e</sup>: yea they committed incest, humbling their owne sisters, and defiling their daughters in law; yea humbling such as were set apart for pollution<sup>f</sup>.

Likewise they did oppresse, defraud, and wrong one another, by false weights, and measures, and devoure one another by cruell usurie, and unjust gaine, and did even set traps and snares to catch men<sup>g</sup>, building houses by unrighteousnesse, and chambers by wrong: using their neighbours service without wages, and not giving him for his worke<sup>h</sup>: taking usurie and increase, and greedily gaining by extortion<sup>i</sup>. And all this was spent in sumptuous buildings, setting their nests on high, and making glorious houses<sup>j</sup>: in pride of apparell, taking up every vaine, foolish, and new-fangled fashion. And when Gods Prophets did most threaten vengeance, and they should have humbled themselves in sackcloth and ashes; loe, then did they most give themselves to garishnesse, tricking, pranking, and painting themselves, in scorne of God. Wherefore the Lord threatned them, that

7. Murther.  
<sup>a</sup> Ezech. 7.23.

8. Adulterie,

<sup>d</sup> Ierem. 5.7.

<sup>e</sup> Ierem. 9.2.

<sup>f</sup> Ezech. 11.10, 11.

9. Oppression.

<sup>g</sup> Ierem. 5.26.

<sup>h</sup> Ierem. 22.13.

<sup>i</sup> Ezech. 22.12.  
10. Sumptuous buildings.

<sup>k</sup> Hab. 2.9.

11. Pride in apparell.

<sup>1</sup> Zeph. 1. 8.

<sup>12.</sup> Excesse in diet.

<sup>18</sup> Hab. 2. 15.

<sup>13.</sup> Vnthankfulness.

<sup>10</sup> Ierem. 5. 24.

<sup>14.</sup> Not amending by gentle corrections.

<sup>0</sup> Ierem. 5. 3.

<sup>P</sup> Ierem. 7. 4. 14.

he would punish the Princes, and Kings children, and all such as were clothed with strange apparell<sup>1</sup>. Also they gave themselves to maintaine excesse in diet, drinking, and making one another drunke; which one of the Prophets thus threatned: *Woe to him that giveth his neighbour drinke, that putteth the bottle unto him, and maketh him drunken<sup>m</sup>.*

Moreover, they were most unthankfull for blessings received; never said, *Let us feare the Lord our God, that giveth raine, both the former and latter raine in his season; he reserveth to us the appointed weekes of the harvest<sup>n</sup>.* Neither did they amend by gentle corrections: the Prophet bewailed it; *O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rocke, they have refused to returne<sup>o</sup>.* Loe, these are the maine linnes which reigned in *Judah* and *Ierusalem*, before their captivitie; which God sent his Prophets to reprove and threaten; but all in vaine, for they did trust, because they had the Temple and worship of God, no evill should happen unto them; and therefore answered their threatnings, with these words of vaine confidence, *The temple of the Lord, The temple of the Lord, The temple of the Lord.* Wherefore the Lord assured the Prophet, he would cast them out of his sight, they should goe into captivitie, and he would doe so that house, wherein they so vainly trusted, as he had done to *Shiloh* in the dayes of their forefathers<sup>p</sup>.

As

As these were their sinnes for kinde, ~~so~~ had they long continued in them, notwithstanding they had had such faire warning in the captivitie of their brethren for the same: which did not a little adde to the measure of their sinne; which being full, vengeance must needs come; and the *harvest of their iniquitie being ripe, the sickle of Gods judgement must needs cut them downe* <sup>1</sup>, and God will not heare his Prophet intreat for them.

2. Their measure.

<sup>1</sup> Joel 3. 13.  
Rev. 14. 15.

Now to come to our selves, and make Application of all we have heard; I beseech you with all godly feare and reverence, receive and consider well these foure propositions.

4. Application

First, that we in *England*, by Gods mercy, yet are, and for many yeeres have beene, as happy as ever *Judah* and *Ierusalem* were; in our Kings and Queenes, Iudges, Magistratos, Ministers, peace, plentie, prosperitie, deliverances from dangers, fatherly corrections for amendment; but above all, for advancing and continuing of his glorious Gospell, to be so generally professed in such safetie; for making of our kingdome to become an harbour and sanctuarie to Gods afflicted servants of other countries; and for many other blessings, wherein it hath beene so enriched and preferred, that with *Capernaum*, it hath beene *exalted to heaven* <sup>1</sup>, and made the wonder of the world <sup>2</sup>.

1. Proposition  
Englands happiness.

<sup>1</sup> Math. 11. 23.

<sup>2</sup> Psal. 147. ult.

Secondly, that we are at this time nothing sound, bur all swellings and sores, a sinfull nation; and loaded with iniquitie. You have heard what were the sinnes of *Judah* and *Ierusalem*; doe you not see

2. A sinfull people.

f Ezech. i. 12.

t Hab. 1. 2.

see them to be our owne? Shall I goe over them againe, and search for them with candle-light? It needeth not, they are written in such Capitall letters, *as he that runneth may reade them*<sup>t</sup>. Who-soever shall with reverence and conscience, reade the writings of those worthy Prophets, and compare our times thereto, shall finde, they doe so lively picture out the iniquities of our daies, as if they had beene sent unto us, and had prophesied against us; and therefore their writings are ours, either to admonish us, and turne us away from all our evill waies, and to prevent the like judgments; or to make our condemnation the more just, and our plagues the more terrible, if in his justice he shall execute them upon us.

*Prevention.*

It may be, some exception may be taken against one sinne, and indeed one of the greatest; *viz.* that we cannot be charged with Idolatry, as *Judah* was. I answer, it is true, (God be blessed) that Romish Idolatry, is, by our Christian and wholesome Lawes, suppressed, and his Excellent Majesty, both by peerelesse labours, and exquisite writings, hath thoroughly discovered the Antichrist, and by godly Edicts and Proclamations, advanceth pure Religion to the utmost; wherein the Lord enable him to persist, that he and his may be blessed for ever. Amen. But give me leave to make a few Quæres. Have we not too many Chemarims, Seminaries, Priests, and Iesuites, sacrificing to Baal? Have we not too many that swear by the Lord & Malcom, as all our Church-Papists, that professe religion in Gods house, and have

have also their close chambers of Imagerie at home? Is not the number of Idolatrous Recusants greatly increased, even since that most hellish powder-treason, (for which no name can ever be devised able to set forth the nature of it) which a man would have thought would have been the bane of Poperie thorow the world; it being a fruit of their Religion, and practise of their positions and principles: oh, how fearefull, that Idolatrie (even since that time) should so increase!

Thirdly, as we have many enemies, so are they most fierce, barbarous, truculent, and sanguinarie; plotting and devising most cruell and unnaturall projects and stratagems; and where they prevaile, executing such murders and massacres, as were never read nor heard of: witnesse our powder-plot, the mercilesse French massacre, and the incredible havocke of thousands and millions where Romanists have prevailed. Oh, cruell and bloody *Rome*, how are thy children every where knowne by their red liverie!

Fourthly, *England* hath had as many and faire warnings, as ever *Judah* and *Ierusalem* had; by strange tokens, signes and wonders. The captivité of the ten Tribes was not a fairer warning to them, than the calamité of the Churches abroad is unto us. But above all, for these many yeeres, he hath most powerfully reprovéd sinne, and thundred out vengeance, by his heavenly word, in the mouthes of his holy servants, greater than *Ieremie* or *Ezechiel*, yea (by the testimonie of Christ)

O

greater

3. Many and most cruell enemies.

*Beza*, in his Indian historie.

*Dr. King* on *Ios.*

*Lect. 13. pag. 177.*

4. As fairely warned.

<sup>t</sup> Matth. 11.9, 11.

greater than *Iohn*, who was also greater than any of the Prophets <sup>z</sup>; thereby declaring to all the world, how unwilling he is to enter into judgement with us, of all other people, though wee have provoked him, above all people professing his holy and heavenly truth: and to this end, whereas his hand is so heavie on our neighbours, he sendeth us his Ministers unto you; as on the one side, both to set your sinnes before your faces, whereby you anger him, and the meanes how to pacifie and appease him, that he may perpetually continue a good God to you and yours; so on the other side, to threaten you, that he will make you a spectacle of wrath and misery to all people, (as he made Ierusalem) without speedy and unfained repentance.

<sup>y</sup> Nothing moved.

<sup>u</sup> Amos 6.3.

<sup>\*</sup> Ierem. 5.12, 13.

<sup>x</sup> 1 Pet. 4.4.

Lastly, and which is most fearefull, generally men live in security and presumption. Yea doe not men and women every where grow in senslesnesse, and harden themselves against all signes, and tokens, and warnings? *putting farre from them the evill day* <sup>u</sup>; and say thus, *we shall neither see sword nor famine* <sup>\*</sup>? Yea, are not too many come to that height of impiety, as to scorne and deride such as are affected with the threatnings of Gods judgements; and will not runne into the same *excesse of ungodlinesse they have done* <sup>z</sup>? Is it not more safe to commit sinne, than reprove it? Nay is not the praetise of piety, and zeale for the Gospell, in many companies more reprochfull, than to lie, speake filthily, swagger, and blaspheme, to scorne and jest at Religion, and make a sport of sinne?

Yea

Yea, that which is worse than all this; are not the *Jeremies*, and *Ezechiels*, sent unto them, hated, mocked, scorned, and derided, and even loaded with malicious slanders, as the vilest men on earth, and not worthy to live?

Who so blinde as seeth not these things? and who so simple as from them cannot conclude; therefore surely, God must needs be avenged on such a Nation, unlesse we repent speedily, and whilst there is time, we all meet him with entreaty of peace. Oh England, at the last, know the time of thy visitation, and awake out of thy deepe security; watch, fast, and pray.

But I foresee, many objections will be made against this conclusion. As first, some (like the proud Pharisee) may say, I thanke God, I am not an Atheist, Idolater, blasphemers, murderers, adulterers, nor such a sinner as you have named, and reproved, out of the Prophet; therefore I need not so take things to heart, and humble my selfe; I shall escape well enough.

I answer, though thou werdest as just, and righteous, as thou braggest for, yea as righteous as *Noah*, *Iob*, or *Daniel*; yet thou knowest these sinnes doe every where reigne, and abound, and thou maist be wrapped in a generall judgement. The Scriptures afford us memorable examples, of great and generall judgements, procured by the sinnes of some few; and indeed, all make but one body; *quilibet homo est pars communitalis*; and the sinnes of the wicked, are in some sort the sins of all them, where they dwell; but specially their

*Conclusion.*

*I. Objection.*

7 Luk. 18. 11.

*Sol.*



open and known abominations. If thou seest an Atheist, Idolatry, a murderer, a drunkard, and dost not to the uttermost of thy power, seeke to stop and reforme the same; or if that way thou canst doe but little; yet if thou dost not mourne in thy soule, to see Religion thereby disgraced, God dishonoured, and his anger kindled, and dost not pray to God for pardon; how just soever thou art in thine owne person, yet those sinnes are in some sort thine, and the judgements temporall may wrap thee in them.

*Confirmation*

Let it never be forgotten, that when *Achan* had stollen the excommunicate thing for which God was angry, and *Ioshuah* lamented, saying; *Oh Lord God, what shall I say, when Israel turneth their backs, before their enemies?* God answered, *Israel hath sinned, and they have also transgressed my covenant; they have taken of the accursed thing, and have stollen and dissembled, and have put it even amongst the stuffe*<sup>2</sup>. See how God challengeth, and punisheth all Israel for *Achans* sinne: and at his execution, *Ioshuah* asked him, *Why hast thou troubled us?*

<sup>2</sup> Iosh. 7. 8.

*Conclusion.*

Oh Lord! if this were remembred and beleaved, it would justly cause a great deale of feare, to see or heare, of the sinnes of the Land or Countrey, much more of the City, Towne, or Parish, wherein we live; and therefore how innocent soever we thinke our selves, let us be grieved for the sinnes of others, and labour to prevent such judgements, as may justly wrap us in them: of which more was said; from the second Doctrine; this being said to be one of the reasons, why the godly

are

are so exceedingly affected, when they perceive his anger, and heare his threatnings.

Secondly, say some, we see such as are professed Idolaters, and most corrupt in doctrine, and profane in conversation, in whom all the forenamed sinnes doe reigne, yet live, and thrive, and prosper in the world : why should we then be so affected for our sinnes?

I answer, That small sinnes, of such a people as have entred into league and covenant with God, and have received the knowledge of his truth, and make profession of his feare, are more grievous and displeasing unto God, than great rebellions of professed Atheists and Idolaters. God is more offended with the sinnes of Judah and Ierusalem, than tenthousand times greater in Babylon. *If his children observe not his Lawes, nor keepe his Commandements, he will be sure to visit their offences with the rod, and their sinnes with scourges<sup>a</sup>.* Hence it is, that the Apostle saith, *Judgement be- ginneth at Gods house<sup>b</sup>.* If a man have a stranger, yea an enemy come to him, yet he will make him welcome, carve to him liberally, and of the best; beare with his talke and manners, though very absurd and displeasing; whereas his childe is set at lower end, and served with leavings, and if hee offend but in looke, is rebuked; but the stranger goeth his way and commeth no more, the sonne abideth in the house, and enioieth the inheritance. *The wicked whose portion is in this present life, are filled with Gods hidden treasure<sup>c</sup>, and fasted as against the day of slaughter<sup>d</sup> : whereas his children,*

2. *Objection.*

*Sol.*

<sup>a</sup> Psal. 89. 30.

<sup>b</sup> 1 Pet. 4. 17.

<sup>c</sup> Psal. 17. penult.

<sup>d</sup> Iam. 5. 5.

<sup>e</sup> 1 Cor. 11. 32.

<sup>f</sup> Rev. 3. 19.

<sup>g</sup> Heb. 12. 3.

*Exhortation.*

<sup>h</sup> Amos 3. 2.

<sup>i</sup> Levit. 10. 3.

3. *Object.*

*Answer.*

<sup>i</sup> Jerem. 12. 1.

<sup>m</sup> Hab. 1. 4.

<sup>n</sup> Hab. 1. 13.

for whom he hath provided better things in the next life, are cut short, and chastened, that they be not condemned with the world <sup>e</sup>: yet all in love; As many as I love, I rebuke and chasten <sup>f</sup>. If we be without correction, we are bastards and not sonnes <sup>g</sup>.

I beseech you, remember this; No sinnes so displeasing, and provoking God, as the sinnes of his people, for whom he hath done most, and who professe most: *You only have I knowne of all the families of the earth, therefore I will punish you for all your iniquities* <sup>h</sup>. And this is that which God said, *I will be sanctified in them that come nigh me* <sup>i</sup>. Nadab and Abihu must die for it, if they presume to offer strange fire. Small holes in others, are great rents in *Moses, David, Salomon*; they had best take good heed to their walking; if they fall, they shall be sure to pay for it.

They are so farre greater sinners than our selves, that God will never suffer them to prevaile.

I answer, This is it so offended the Prophets, and made them so to expostulate the matter with God; as our Prophet, *Righteous (O Lord) art thou when I plead with thee: yet let me talke with thee of thy iudgements. Wherefore doth the way of the wicked prosper? wherefore are all they happy that deale very treacherously* <sup>i</sup>? And the Prophet Habacuck complained, *The wicked doth compass about the righteous* <sup>m</sup>. And againe; *Wherefore dost thou hold thy tongue when the wicked devoureth the man that is more righteous than he* <sup>n</sup>? Whereby it appeareth, the Prophet had a great combat in himselfe,

himselfe, to thinke that the Babylonians, more wicked and ungodly, should so prosper, and devour the Israel of God; as no doubt but it troubleth many, that the Papists, such Hereticks, Idolaters, bloudie men, and generally most prophane, that they should so devour the Protestants, more righteous than they.

But let Gods children humble themselves; it is just: and let not the enemies boast; for their day is coming. Harken what God saith by your Prophet; *Loe, I begin to bring evill on the citie; which is called by my name, and shall ye be unpunished? ye shall not be unpunished.* And againe; *They whose iudgement was not to drinke of the cup, have assuredly drunken; and art thou he that shall goe altogether unpunished? thou shalt not goe unpunished, but thou shalt surely drinke.* If iudgement first begin at us, what shall the end be of them that obey not the Gospell of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?

Grievous was the calamitie of Gods people the Iewes, by the Westerne Babylonians, and so affected the Prophet to whom the Lord revealed it, that he wished his head were waters, and his eyes a fountaine of teares, that he might weepe day and night; and on which occasion he did write his booke of Lamentations, so full of passion: but it was nothing to the miserie of Babylon. Theirs was a captivitie for 70. yeeres, which being finished, they were gloriously delivered: but Babylon came to perpetuall ruine. In the Prophecies of

*vse.*

o Jerem. 17. 29.

p Jerem. 49. 12.

q 1 Pet. 4. 17, 18.

*Application,*  
To Easterne Babylon and the Iewes.

r Jerem. 9. 1.

of their captivitie, many consolations were mixed; and they made their miserie the greater through their obstinacie, because they did not beleewe, nor would obey the counsell of the Prophet, bidding them yeeld themselves, assuring them they that did so, should have *their lives given for a prey* <sup>f</sup>: yea, if the King would have done so, the citie had not beene *burnt with fire* <sup>e</sup>. But the Prophecies against Babylon are altogether fearefull: let me give you a taste thereof. *When seventie yeeres shall be accomplished, I will punish the King of Babylon, and the land of the Caldeans, and make it perpetuall desolations* <sup>u</sup>. And againe; *Every one that goeth by Babylon shall be astonised, and hisse at her plagues* <sup>\*</sup>. And againe; *Babylon hath beene a golden cup in the Lords hand, and all the earth hath beene drunken, and the nations mad with her wine, but she is suddenly fallen and destroyed, her iudgement reacheth to Heaven, howle for her* <sup>x</sup>. Yea, he spendeth those two whole large chapters in prophesying the severe judgements of God against Babylon, in revenge of Israel, and that with such words, as who can reade them, and not tremble? Adde hereunto the prophecie of Esay. *Babylon the glorie of kingdomes, the beaunie of the Caldees excellencie, shall bee as when God overthrow Sodome and Gomorrha, it shall never bee inhabited, nor dwells in from generation to generation; the Arabian shall never pitch his tent there, nor Shepherds make folds there, but wilde beasts of the desert shall lie there, their houses shall be full of dolefull creatures, Owles shall dwell there, and Satyrs dance* <sup>y</sup>. And againe,

<sup>f</sup> Ierem. 11. 9.<sup>e</sup> Ierem. 38. 17.  
39. ult.<sup>u</sup> Ierem. 51. 12.<sup>\*</sup> Ierem. 50. 13.<sup>x</sup> Ierem. 51. 7, 8, 9.<sup>y</sup> Esay 13. 19.

*I will cut off from Babylon the name and remnant, sonne and nephew: I will make it a possession for the Bilterne, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hosts <sup>a</sup>. And lastly, Come downe and sit in the dust, o virgin daughter of Babylon, sit on the ground; there is no throne, o daughter of Caldeans; for thou shalt no more be called tender and delicate. Take the mill-stones and grinde meale, uncover thy locks, make bare the leg; I will take vengeance, and thou shalt no more be called the Ladie of kingdoms <sup>a</sup>. All which propheties have long since beene fulfilled by the Medes and Persians. But wherefore hath the Lord brought such destruction upon her? the Lord telleth her plainly, *I was wroth with my people, and gave them into thine hand, and thou shewedst no mercie, upon the ancient hast thou verie heavily laid the yoke <sup>b</sup>*. Oh see what a dangerous thing it is, even to be the rod of Gods wrath. (though his people have well deserved to be scourged) if they thinke not so, but exercise all manner of crueltie.*

Farre greater is the miserie, which the westerne Babylon hath brought upon Gods Church, and most cruell instruments are they of Gods anger to his people, and for many hundreds of yeeres have oppressed Gods people with the iron yoke of captivitie; never more barbarous and bloudie acts heard of, than executed by Papists heretofore in this land: oh how doe they shew themselves to be the sonnes of that father, who was a murtherer from the beginning, and of that mother the great whore, who is drunke with the bloud of the

P

Saints?

<sup>a</sup> Esay 14.22.

<sup>a</sup> Esay 47.1.

<sup>b</sup> Esay 47.6.

*Application,*  
To the Westerne  
Babylon, and the  
Protestants.

\* Esay 45. 1.

\* Esay 49. 2.

c Rev. 17. 5, 6.

d Rev. 17. 16.

e Rev. 18. 7.

Cardin. Bellarm.  
Tom. 2. lib. 4. cap. ult.\* *Immo vix in-  
quon fuerint. He-  
retici superiores,  
quando iusto prelo  
dimicatum est.*

f Rev. 19. 20, 21.

Saints. But that God, who by his Prophets fore-  
told, and fulfilled the Easterne Babylons destru-  
ction, hath as plainly fore-told by his Apostle, the  
destruction of this Westerne Babylon: and hee  
hath a *Cyrus*\*, the Lord of hosts hath a chosen  
shaft in his quiver\*, wherewith to wound it: wee  
leave the time and meanes to God; but doe sted-  
fastly beleeeve, that the great whore, which hath in  
her forehead a name written, *Mysterie, Babylon the  
great, the mother of harlots and abominations of the  
earth, so long drunken with the blood of the Saints,  
and with the blood of the Martyrs of Iesus*\*; Shee  
shall be hated, and made naked and desolate. yea, they  
shall eat her flesh, and burne her with fire\*; that  
bloudie and persecuting Citie, which liveth so deli-  
ciously, and saith, *I sit a Queene, and shall see no sor-  
row*\*, Her purple flatterers vaunt, that tempo-  
rall felicitie is a note of the Church; and make  
a catalogue of the strange victories which the  
Catholikes have had; and (as one saith) scarcely  
ever received the foile, in a just warre\*; yet the  
holy truth assureth us, the Beast and false Prophet  
shall be taken, and all the fowles of Heaven filled  
with the flesh of those Kings, Captaines, and  
mightie men<sup>f</sup>, which have fought against the Go-  
spell. Yea, *Babylon, as a mill-stone cast into the sea,  
shall be throwne downe and found no more, and she re-  
warded double, according to her works, at whose de-  
struction, all the Kings and Merchants of the earth,  
who have lived deliciously, and committed fornication  
with her, shall bitterly lament, and cry, Alas, alas,  
that great Citie, how in one houre is she made desolate?*

So



*So Heaven, Prophets, Apostles, and all the Martyrs & Saints, shal praise God with many a joyfull Alleluiah.*

8 Rev. 18. 9, 11, 20.

Therefore stumble not at it, that for the sins of his people, hee giveth them into the hands of such as are more wicked than themselves; for when his people are sufficiently scourged, their enemies shall for ever be destroyed.

*Conclusion.*

But some object againe: wee have continued long in our sinnes, and have felt none evil; why should wee now be so earnestly called upon, and urged to repent, and threatned with judgement? If wee repent not, God is not so hastie, I wis, as our Preachers would make us believe.

4. *Obiect.*

I answer: It is the continuance in sinne doth increase our danger; as Judah and Jerusalem were not carried into captivitie for the sinnes of a few yeeres, but for their sinnes wherein they had long continued, *even ever since they were brought up out of Egypt*<sup>a</sup>; the men of the old world were spared long, *even an hundred and twentie yeeres*<sup>1</sup>; yet continuing in sinne, were in the end drowned: Judah and Jerusalem were spared long, after their brethren were carried captive; *even 130. yeeres*; but continuing in sinne, in the end they were carried into captivitie too. *The Lord is patient, and slow to anger*<sup>2</sup>; yet if there will bee no end of sinne, there will be an end of mercie, and God may repent so often, that hee will repent no more; and (as our Prophet saith) *he can no longer beare*<sup>3</sup>; and (as he saith in another place) *God is wearie with repenting*<sup>4</sup>; this wee have in the Scriptures illustrated by two familiar and elegant metaphors.

*Sol.*

<sup>a</sup> 2 King. 17. 35.  
<sup>1</sup> Gen. 6. 3.

<sup>2</sup> Joel 2. 13.

<sup>3</sup> Jerem. 44. 22.

<sup>4</sup> Jerem. 35. 6.

*Illustration.*

<sup>n</sup> Gen. 15. 16.

<sup>o</sup> Match. 23. 32.

<sup>p</sup> Lam. 5. 7.

<sup>q</sup> Joel 3. 13.  
*vs.*

<sup>r</sup> Ioh. 4. 35.

*5. Obiect.*

The first is of a large vessell: which by drops asketh a long time of filling: so God told *Abraham, the iniquitie of the Amorites was not yet full<sup>n</sup>*; and our Saviour bad the Scribes and Pharisees of his age, *Fill ye up the measure of your fathers<sup>o</sup>*.

The second is of an harvest: Corne when it is sown, is not by and by ripe; *The husband-man (saith S. James) hath great patience*. Why did not men cut downe their corne at Easter? because it was not then ripe: why are they now in many places so busie with sithes and sickles? because the harvest is come, and corne is ripe: So God calleth to the executioners of judgements, when wickednesse is great, as unto his reapers, *Put ye in the sickle, for the harvest is ripe<sup>q</sup>*.

Oh then doe not say, we have sinned often, of long; and what evill hath happened; for a vessell at last may be filled with drops; and corne may so long grow, *till fields be white to harvest<sup>r</sup>*, and readie to be cut.

The last objection is: Oh but England is a most happie and flourishing kingdome, blessed with a most wise and prudent King, a most hopefull issue; wee have many learned and religious Preachers, multitudes of godly and sincere professors, Gods true religion established by Law, and maintained by authoritie, God hath heaped such temporall blessings upon us, that it is another Canaan, flowing with milke and hony; God hath most wonderfully delivered it from matchlesse dangers, and ruine intended; it is a verie Sanctuarie of refuge, for the Saints of God elsewhere persecuted.

cured. Oh, the consideration of these things makes many an one so secure, that no warning from heaven or earth, word or works, of mercie or justice, will doe them good, but they proceed from evill to worse, as though no hurt could come unto them.

But give me leave: as I doe most unfainedly acknowledge the great mercies of God, so I would plucke away these pillowes from under their el-bowes, whereupon they sleepe in security. I say then, that the greater are the mercies of God unto any people, the greater shall be their judgements, if they abuse them. *The higher that Capernaum is exalted to heaven, the lower shall it be cast downe into hell, if it repent not*: And God threatneth Co-niah; *As I live, saith the Lord, though Coniah the sonne of Iehoiakim, King of Iudah, were the signet upon my right hand, yet would I plucke thee thence, and I will give thee into the hands of them that seeke thy life* \*. Was there ever any people in the world, could compare with Iudah and Israel, for privileges and prerogatives? yet could they not secure them: but their sinnes comming to height, God forsooke the house whereon his Name was called, yea and *gave the dearly beloved of his soule into the hands of her enemies* <sup>u</sup>; or (as some Translations reade) *his beloved soule* \*. Oh, if God did not spare such a people as he acknowledgeth to be the *dearly beloved of his soule*, who had such a good and religious King, when *Ieremy* beganne to prophesie, viz. *Iosiah*, who reformed Religion, destroyed the monuments of Idolatry, and strictly compelled all to serve the Lord according to his

Sol.

f Matth. 11. 23.

\* Ierem. 22. 24.

<sup>u</sup> Ierem. 13. 7.

\* *š'ares rā' nā-  
medā' š'arā'  
uov. Septuagint.  
Dei dilectam ani-  
mam meam. vulg.*

## Conclusion.

word; such excellent Prophets; and some learned and worthy Teachers; and some good people, that mourned for the abominations of Ierusalem: yet when their sinnes came to be full, he would not heare any for them, but gave them over to a long and wofull captivity: What have any people to presume on? No, no, this Doctrine shall stand, against all the subtrill objections of Satan, and of flesh and blood, against it; That the sinnes of a people may come to that height, that God will bring some temporall judgement upon them, and not heare any that shall pray for them.

Vse.

Now to come to our selves, that we may make good use of all that hath beene spoken and heard. You hearken what I should say concerning our owne estate: and that you shall doe; first, from the mouth of an enemy. When *Ieremie* heard the false Prophet *Hananiah* prophesie much good to *Judah*; he answered feelingly, *Amen, the Lord doe so* \*. *Pererius* the Iesuite, writing on that you have heard in *Genesis*, *The sinne of the Amorites is not yet full* \*, saith; If any doe marvell, why England continueth to flourish, notwithstanding the cruell persecution of the Catholikes there, he doth answer the with the words of the Text: Because their sinne is not full \*. To which, with our Prophet, I doe feelingly say, *Amen, Amen*, God grant it: yea I doe hope, though the sins of *England* be many and great, yet the sins of it are not so full, but that God heareth, and will heare, the prayers of his servants for it; and that the decree is not so far forth, but it may be still suspended or recalled.

As

\* Ierem. 18. 6.  
Amen. sic faciat  
Dominus.

\* Gen. 15. 16.

\* Si casus forte  
animam subeat in-  
terdum mirari.  
*Pererius*,  
Charitable opi-  
nion.

*Argument.*

As a great Argument to perswade me so, it is, that God doth both stirre up many his faithfull servants, by word and writing, preaching and Printing, publicly, privately, and every way they can, to provoke men and women to repentance; and also for that we see, men and women generally, to take to heart the afflictions of their brethren, and to helpe them with their prayers, and purses, and every way they can: yea, me thinketh, in all places I see a quickning of zeale and devotion, and a commendable care to seeke the face of God in his holy Ordinances, both publicly and privately: Every where, more thankfulness for our peace, and the blessed day of visiration. Oh, the sanctified use of their troubles, is a sweet assurance, that our sins are not full, but the Lord will be our protector still, and doe great things for us.

*Exhortation.*

But because the Jesuit (seeing his fellowes and the Romish Catholikes could not swallow us up quicke, as they intended in the gunpowder-plot, yet to keepe life in them, that they may with good hope, hold on in their deuillish plots and devices, against us) doth prophesie, saying; The sinnes of *England* will shortly be full\*. Oh, let us make him a false Prophet; let us repent and turne to God, in fasting, weeping, and mourning: Let Ministers with word, Magistrates with sword, make a leake in the vessell of sinne, and rouze up our selves, and one another, out of deepe security, and meet the Lord with all humble and earnest entreaty of peace. Now (if ever) as we tender the saluation of our soules, and the good of the Commonwealth

\* *Veniet tandem iniquitatis complementum.*

wealth wherein we live; the safeguard of his Majesty, and the royall Issue; the good of body, estate, and all we have; as we love our selves, husbands, wives, children, friends; let us (seeing Gods judgments are abroad in the world, and the Lord of Hosts hath raised terrible Armies, marching furiously for our destruction) mourne bitterly for our sinnes, and all our abominations; fall upon our faces, and cry aloud, and mightily, both day and night, in the eares of the Lord; that he would forgive us our sinnes, and turne away the armies of his plagues and punishments from us, and continue a gracious good God, to us and our posterities, untill the comming of the Lord Iesus Christ, in the clouds to judgement.

*Conclusion.*

I have aimed at no mans person, or particular calling. Only as one of Gods servants, desiring to be faithfull, and free from the bloud of all men, I have set Trumpet to my mouth, and according to that ability I have received, laboured to stirre up all such as have heard me, to the practise of speedy and untained repentance. This hath beene the maine end of all my discourse, which now by Gods good hand I have finished. If it worke that effect in many, if in any, I have my desire; if but in one, if in none but my selfe, my labour is not lost in the Lord. I shall be found a sweet savour unto God, even in those that perish; and at the least save mine owne soule. And so, to his blessing, from whom I have received it, I doe commend it.

*FINIS.*

